



THE BLESSEDNES
OF THE VIRGIN MARIE,
the Mother of our Lord
IESVS CHRIST.

LVKE 1. 28. 45.

*Blessed art thou among women.
Blessed is she that beleeued.*



THE holie Euangelist Luke 1. 28
Saint *Luke*, writing
the miraculous Incar-
nation of our Lord Ie-
sus Christ, that is, his
wonderfull *Conception* and Birth :
describeth the messenger that mani-
fested these glad tidings, to be the
Angell *Gabriel*; the woman that
should be mother to Iesus, by name
Marie, by condition a Virgin, affian-
ced

2 THE BLESSEDNES

ced to *Ioseph*, of the house of *Dauid*; the place of their dwelling *Nazareth*, a towne of *Galile* in the land of *Iudæa*; the time, in the dayes of *Augustus Caesar*: the child to be conceived and borne of her, by name *Iesus*; by office and dignitie, a King over the house of *Iacob* for ever; by nature the Sonne of the eternall God; by speciall fauour, and in regard of his humane nature, the some of the Virgin *Marie*, conceived in her wombe, the holie Ghost comming vpon her; and the power of the Highest ouershadowing her, & she thrice by holy Oracle, assured, that she is exceedingly blessed.

The Virgin *Marie*, lineally descending from the royall Kings of *Israel*, found grace and fauour with God, was freely beloued of him, precious and honorable in his sight; had great honour put vpon her, was exceedingly blessed by Gods speciall
all

all loue to her, euen blessed aboue
all women.

*Maries blessednesse is
twofold.*

The first is singular and proper to
her selfe, a prerogatiue granted to
her alone, and neuer to any other
creature: euen to be the *Mother of*
Iesus Christ the Sauour of all the
Elect, the mother of *Emmanuel*, *God-*
with-us, euen God manifested in the
flesh. Thus saith *Gabriel* from hea-
uen, *Blessed art thou among women*, Luke 1.28
thus saith holy *Elizabeth* on earth:
Blessed art thou among women, and 42.
blessed is the fruite of thy wombe.

The second is, that having ob-
tained like precious faith with the
Saints in the common saluation, she
with them, abiding in the truth of
Religion, did belecue, and waite for
the promised *Messiah*, and her owne
saluation by him; as in her holy pro-
B phecie

4 THE BLESSEDNES

- Luke 1.47. *phemie she acknowledgeth: My soule reioyceth in God my Saviour.* She had also a peculiar proper holy faith, in a peculiar promise which was made to her alone, which was, *That the blessed seede, in whom all the families of the earth should be blessed, should be her seede;* that the Sonne of God would become her sonne, and be borne of her wombe; and of these, holy *Elizabeth*, the mother of *John*
- Gen. 3.15. *Baptist*, saith: *Blessed is shee that be-
leeued.*
- Luke 1.45. *Blessed art thou among all
women.*

The singular blessednesse and rare prerogative, that *Marie* at once is a maide and a mother, beareth a sonne, and is still a Virgine; is both a daughter of God, and a mother of the Sonne of God; is a wonder of wonders, a strange miracle, glorious and comfortable: not fruitfully be-
leeued

leeued of any but of them that are taught of God, who maketh knowne the mysteries of his kingdome to babes and little ones, according to the good pleasure of his wil: and this part of the sauing truth, he writeth in our hearts by his Spirit, and the manifestation of it is in his word, thus recorded by the Euangelist Saint Luke.

In the sixt moneth, the Angell Gabriel was sent from God; vnto a Citie of Galile named Nazareth, to a Virgine espoused to a man, whose name was Ioseph, of the house of Dauid, and the Virgins name was Marie, and the Angell came in vnto her and said; Haile, thou that art highly fauoured, the Lord is with thee: Blessed art thou among women. Thou hast found fauour with God, and behold, thou shalt conceive in thy wombe, and bring forth a sonne, and call his name Iesus. He shall be great, and shall be called the Sonne of

Luke 1. 26.

the Higheſt, and the Lord God ſhall
 giue vnto him the throne of his father
 Dauid, and he ſhall reigne ouer the
 houſe of Iacob for euer: and of his king-
 dome there ſhall be no end. Then ſaid
 Marie to the Angell, How ſhall this be,
 ſeeing I know not a man? And the An-
 gell answered and ſaid vnto her: The
 holy Ghoſt ſhall come vpon thee, and the
 power of the Higheſt ſhall ouerſhadow
 thee: therefore alſo that holy thing,
 which ſhall be borne of thee, ſhall be cal-
 led the Sonne of God. And behold thy
 coſin Elizabeth, ſhe alſo hath conceived
 a ſonne in her old age, and this is the
 ſixt moneth with her who was called
 barren: For with God nothing ſhall be
 unpoſſible. And Mary ſaid, Behold the
 handmaide of the Lord, be it vnto mee
 according to thy word.

¶ This moſt ioyfull wonder, that
 God will dwell with man, be man,
 be borne of a Virgine, is the firſt
 ſweete Propheſie, and gracious co-
 uenant,

uenant, that God made to man in
 Paradise. *The womans seede shall* Gen. 3.15.
bruiſe the ſerpents head: that is, Ieſus
 Chriſt, the ſeede and ſonne of the
 Virgine *Marie*, ſhall deſtroy the di-
 uell (that ſpake by the ſerpent) and
 his kingdome, and worke mans full
 deliuerance, and eternall bleſſed-
 neſſe. This worke of God, ſo ſtrange
 and glorious, is the fulfilling of the
 propheſie of *Iſaiah*: *A Virgine ſhall* Iſa. 7.14.
conceiue, and beare a ſonne and ſhe ſhall
call his name Emmanuel; for in the ful-
 nes of time appointed by the Lord,
The word was made fleſh, and dwelt a- Ioh. 1.14.
mong vs, full of grace and truth: euen
 he who is holy, harmeleſſe, vndefiled, Heb. 7.26.
ſeparate from ſinners, and made higher
then the heauens. The holy God, that
 of old declared himſelfe from aboue
 the *Mercie-ſeate* in the Tabernacle, Exod. 25.
 hath in theſe laſt dayes ſpoken vnto 22.
 vs by his Sonne, whom he hath ap- Heb. 1.2.
 pointed heire of all things, by whom

8 THE BLESSEDNES

also he made the worlds.

Luk. 11. 27. This rare miracle, so wonderfull in the eyes of men & Angels, which had that due acclamation; *Blessed is the wombe that bare thee, and the paps that gaue thee sucke;* will more clearly appeare in the excellencie of it, if we compare ~~it with~~ the conceptions and birthes that the worthiest women euer had, ~~or~~ with this of the blessed Virgine *Marie*. And to begin with the ancientest:

Gen. 4. 1. **EVA**, the mother of vs all, when she had conceiued, and borne a son, thankfully acknowledged Gods loue therein, saying: *I haue obtained a man by the Lord.* Yet had she no comfort of him, *For he was of that wicked one, and slue his brother:* but *Maries* ioy was sound, full, and lasting; for she did not onely obtaine a man of the Lord, *but a man which is the Lord. The holy childe Iesus. A Prince and Saniour,*

1. Ioh. 3. 12.

Act. 4. 27.

5. 31.

1. Cor. 2. 8. *euen the Lord of glorie;* of whom not onely

onely *Elizabeth* a good woman, and *Gabriel* an holy Angell, gaue so honorable a testimonie: but euen God the Father from heauen, thus witnessed: *This is my welbeloued Sonne*, in Mat. 3. 17. whom I am well pleased; heare him. 17. 5.
Peter also auoucheth, that He receiued from God the Father, honour and glorie, when there came such a voice to him, from the excellent glorie, *This is my beloued Sonne in whom I am well pleased.*

SARA, when she was ninetie yeares old, was made ioyfull with this comfortable promise of the Almighty: *I will blesse her, and will also* Gen. 21. 6. *giue thee a sonne of her, yea I will blesse her, and she shall be the mother of nations, Kings also of people shall come of her.* If *Sara* praise the Lord, saying: *God hath made me to reioyce*, all that heare, will reioyce with me: I haue borne to *Abraham*, a sonne in his old age: much more may blessed *Marie*

B 4 say,

10 THE BLESSEDNES

- say, God hath made me to reioyce,
and from henceforth all generations
Luk. 1. 48. shall call me blessed; for he that is mightie hath done for me great things, and holy is his Name. For I haue borne a
Reu. 17. 14 sonne, who is King of Kings, and Lord of Lords. The Prince of peace, the increase of whose gouernment and
Isa 9. 6. peace shall haue none end; he shall sit vpon the throne of Dauid, and vpon his kingdome to order it, and to establish it with iudgement and with iustice, from henceforth and for euer. A King
Iere. 23. 5. shall reigne and prosper, and shall execute iudgement and iustice in the earth; in his dayes Iudah shall be saued, and Israel shall dwell safely, and this is the name whereby they shall call him: the Lord our righteousness. This King
Rom. 15. shall reigne ouer the Gentiles, and in
12. him shall the Gentiles trust. He shall
Mat. 1. 21. saue his people from their sinnes, and
Reu. 1. 5. make all his redeemed, Kings and Priests vnto God.

HANNA,

HANNA, the godly wife of *Elkana* was barren a long time; but when with earnest prayer and teares she had begged and obtained a sonne of God, euen *Samuel*, and given him to the Lord all the dayes of his life, and had brought him when he was weaned, to Silo, that he might appeare before the Lord, and there abide for euer: she praised God chearfully, *and reioyced in his salvation, and* 1. Sam. 2. 5. *that the barren had borne.* Now if this holy Prophetisse gaue praises to God, for such a worthy and gracious sonne, euen *faithfull Samuel the* 1. Sam. 3. 20. *Lords Prophet*: much more had the blessed Virgine cause to magnifie the Lord, that made her mother of such a sonne, as is both the greatest Prophet, and holiest Priest, that euer was.

Of this Prophet thus *Moses* writeth, and *Peter* reporteth: *A Prophet shall the Lord your God raise up unto you,* Act. 3. 23.

you, of your brethren like to me; him shall ye heare in all things, whatsoener he shall say vnto you: and it shall come to passe, that euery soule which will not heare that Prophet, shall be destroyed from among the people. He is the wis-

Ioh. 7. 46. dome of God, that spake as neuer man

spake: He that maketh knowne to vs,

Ioh. 15. 15. all things that he heard of his Father:

Mat. 7. 29. He that taught with authoritie of a

Lawgiuer; that with his gracious

Act. 10. 44. words giueth his Spirit, opening &

powerfully bowing the heart; ma-

2. Tim. 3. king all his elect wise to saluation,

35. through faith which is in Christ Iesus.

This holiest PRIEST was after the

Heb. 5. 2. order of Melchisedech, had compassion

on the ignorant, and them that are out

of the way. He in the daies of his flesh,

offered vp prayers and supplications,

with strong crying and teares, and was

heard; — and became author of salua-

tion to them that obey him. This most

Heb. 7. 25. holy, high PRIEST, is perfectly able

to save them that come to God by him, seeing he ever liueth. He is our REDEEMER, In whom we haue redemption through his blond. He is our RIGHTEOUSNES: By the obedience of one many shall be made righteous. He is our RECONCILER: When we were enemies, we were reconciled to God by the death of his Sonne. He is the MEDIATOR of the new Couenant: entred into heauen, now to appeare in the presence of God for vs. He is our ADVOCATE with the Father, and the propitiation for our sinnes; he is at the right hand of God, and maketh intercession for vs.

Ephel. 1. 7.
Rom. 5. 19.
10.
Heb. 12. 24.
1. Ioh. 2. 1.
Rom. 8. 33

BATHSHEBA, the mother of King Salomon, had great cause to blesse God, that gaue her a sonne, so great, & so good; who gaue such honor vnto his mother, as is remembred in the holy word, that The King rose up to meete her, and sate downe on his Throne, and he caused a seate to be set for

1. Kin. 2. 19

14 THE BLESSEDNES

for the Kings mother, and she sate at his right hand: But blessed Marie, had a greater and better sonne, euen him, to whom all knees bow; euen him, of whom it is said, Let all the Angels of God worship him. This sonne did highly honour his mother. First in his subiection to her, for it is written, that he was obedient to her. Secondly, in his holy care for her, and that in his extreme anguish on the crosse.

Rom. 14.
11.

Hcb. 1. 6.

Luk. 2. 51.

Ioh. 19. 25.

There stood by the crosse of Iesus his mother, and when he saw her and the Disciple standing by, whom he loued: he saith vnto his mother, woman behold thy Sonne; then saith he to the Disciple: Behold thy mother; and from that houre, that Disciple tooke her vnto his owne home.

And whereas conformitie to Gods image, and sound holinesse, is a great part of true blessednesse; this most godly Virgine shewed forth singular and rare vertues: for being at a Mariage

Mariage with Christ at Cana in
 Galile: her *Loue* and *Compassion* was
 made euident, when she spake to her
 sonne, *They haue no wine*; her meek- Ioh. 2. 3.
nesse, that kept silence when Christ
 rebuked her; also her *godlinesse*, in di-
 recting & perswading to that which
 is the summe of our duty, most a-
 greeable to that voice of God from
 heauen, *Heare him*: when she exhor- Mat. 17. 5.
 ted, saying: *what soeuer he saith vn-* Iohn 2. 5.
to you, do it. She suffered much affli-
 ction for Christ, (and so was parta-
 ker of that dignity of the Saints, that
 both beleecue in Christ and suffer for Phil. 1. 29.
 his sake:) both when she liued as an
 exile with him in Egypt; as also whē Mat. 2. 14.
Simeons prophecie was fulfilled in
 his bitter passion: *A sword shall passe* Luk. 2. 35.
through thy soule. She persisted con-
 stantly in the profession of Religion,
 and continued in, and with the holy
 Church and assembly of the Saints,
 in all true holinesse: as it is said, —
They

AA.1.14.

They all continued with one accord in prayer and supplication, with the women, and Marie the mother of Iesus, and with his brethren. Thus it appeareth evidently, that she was a blessed mother, of a most blessed Sonne: euen blessed among, and aboue all women.

The first vse and fruite for Consutation.

Ua.7.14.

We knowing and beleeuing the wonderfull conception and birth of our Lord Iesus Christ, do controll the madnesse, and confute the damnable heresies of all that impugne the two distinct natures of that one person *Immanuel*, (who is the Sonne of God eternally, and the sonne of *Marie*, borne of her wombe in the fulnesse of time, decreed before the world was made;) or that any way derogate from his Propheticall, Priestly, or kingly offices, by which
he

he wrought the saluation of his Church.

This doctrine soundly grounded on the word of God, refuteth the Iewes of this age, that yet waite for MESSIAH, who is already come in humilitie to redeeme his Saints, and will the second time come in glorie, Heb. 9. 28. to crowne them, and confound his foes; and will then *repay vengeance* 2. Thes. 1. 8 *to all them that know not God, and obey not the Gospell of our Lord Iesus Christ.*

Yea moreouer, As euery spirit that confesseth, that Iesus Christ is come in the flesh, is of God: so euery spirit, that confesseth not, that Iesus Christ 1. Ioh. 4. 2. is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye haue heard, that it should come, and euen now already is in the world. There is no other true Messiah, but Iesus Christ the Sonne of the virgine Marie, whose blessed mouth hath said:

Iohn 8. 24. said: Except ye beleue that I am he, ye shall die in your sinnes.

The second vse and fruite for confirmation.

Our holy faith and soundest comfort, are confirmed strongly in the ancient gracious Couenant of God made in Paradise, often renewed to the Patriarches and Church of the Iewes, accomplished when God was manifested in the flesh, & dwelt among vs, when Christ was borne of the Virgine Marie, as it is written:

Gal. 4. 4. *In the fulnesse of time, God sent forth his Sonne, made of a woman, made vnder the Law, to redeeme them that were vnder the Law, that we might receiue the adoption of Sonnes. With the heart we do beleue, and with the mouth we confesse, that Iesus Christ, conceived by the holy Ghost, borne of the Virgine Marie, is the Immanuel; (God with-vs,) foretold by the Prophet Isaias; made like*

Rom. 10.
10.

like onto vs in all things, yet without Heb. 4.15.
 sinne. Even that Lambe of God, which Ioh 1.19.
 taketh away the sinne of the world. E-
 uen he by whom all effectually cal-
 led, receiue the promise of eternall in- Heb. 9. 14.
 heritance. For be it, that we all were
 conceived in sinne, and borne in ini-
 quitie, and corrupted in all the parts
 of our soules and bodies: yet the
 Conception, Birth & whole nature
 of Christ our Sauour, was fully san-
 ctified, by being vnited to his God-
 head, and imputed to vs, so that the
 holinesse of *Iesus*, is a robe to couer
 all our sinfulness, and whereby we
 shall stand most gloriously in Gods
 sight, in the great day of the Lord.
 For as *Ester*, aduanced from low Ester 5.3.
 estate to be a great *Queene*, had not
 this dignity put vpon her for her
 selfe alone, but also for the comfort
 of all her kinred, even all the Iewes:
 so that the glorious *Messiah* was
 borne of the blessed Virgine *Marie*,
 C was

Rom. 10.
11.

was not her blessednesse alone, but redounded to the ioy, honour and saluation of all that beleue in him, be they Iewes or Gentiles.

Iudg. 9. 8.

This high, holy, and comfortable mysterie, why God would become man, to worke mans saluation, though it be greater then can be well expressed: yet let vs endenour stammeringly to vtter what we have learned therein. And as *Iotham* (in the booke of Iudges) vsed a parable to declare his mind more plainly, saying: *The trees went forth on a time, & annoint a king ouer them, & so forth:* So we desire without offence to vse a *Dialogue* or disputation, to see if this mysterie so profound may be better vnderstood, or leaue a deeper impression of so holy learning. Whē *Adam* (and in him all his posteritie) by disobedience had sinned against God, before he should receiue the doome of his iust damnation, sundrie

drie stood vp to pleade.

IUSTICE tooke the first place, and with much vehemencie alledged, that the righteousnesse of God required, that vnlesse there were a full satisfaction made by man for mans transgression, man must necessarily die, and that eternally, for his sinne; and that God could not be iust, if any of his debts should passe vsatisfied. Infinite Iustice is wronged, therefore must man endure infinite torments. The most holy and iust God hath spoken: *In the day thou eatest of the tree of the knowledge of good and euill, thou shalt die the death.* Gen. 2 17. Again he hath said: *Cursed is euery one that continueth not in all things, which are written in the booke of the Law, to do them.* Deut. 27. 16. Yea and againe: *The soule that sinneth shall die.* Ezek. 18. 5.

TRUTH likewise stood vp and said: My sentence must needs be, to second & make good all that Iustice hath

22 THE BLESSEDNES

hath spoken: for what God saith is true, all his words are as the faithfull witnesses in heauen, and *He will be knowne by executing of iudgement: Be ye well assured, God is not as man, that he should lie: hath he said and shall he not do it? and hath he spoken, and shall he not accomplish it?*

Psal. 9. 16.

Numb. 23.

19.

MERCIE then put forth her voice, Giue me place also to stand for, and to witnesse, what is noted in the Scripture of truth. For though I may in no part derogate from *Iustice* or *Truth*, whose greatnesse I know and reuerence: yet know ye also, that *Mercie* will lose neither her right or preheminence, but will take first place of you both: for it is allotted by the word vnto me. It is first said, *Gracious and (then) Righteous is the Lord.* Yea let it be engrauen in pillars of marble, and written with letters of gold, and in the hearts of all the holy ones: *The Lord is gracious and mercifull,*

Psal. 145. 8.

Psal. 145. 8.

mercifull, slow to anger, and of great mercie. Yea I will auouch it confidently, that where there is one title of Gods Iustice, (He maketh not the wicked innocent;) there are seauen titles of his Mercie: Iehouah, Iehouah, Exod. 34. 6 strong, mercifull, and gracious, slow to anger, abounding in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinne. If Iustice say, man shall die: Mercie saith, he shall liue.

Eze. 16. 6.

PEACE then very mildly tooke part with *Mercie*, and said: Sister *Truth*, I blame thee not for speaking on *Iustice* side, for we haue learned that God is true in his *threatnings*, none will herein gainsay thee: but speake vnpartially, (as I well know thou wilt when it cometh to thy turne to speake againe:) is not God also as true in his holy Couenants, and all his sweete promises? But without more vrging thee, I will

C 3

speake

24 THE BLESSEDNES

IIa. 54.9.

speake for vs both, and in the words of the holy Ghost. — *As I haue sworne, that the waters of Noah should no more go ouer the earth, so haue I sworne, that I would not be wroth with thee, nor rebuke thee; for the mountaines shall depart, and the hills shall be remooued, but my kindnesse shall not depart from thee, neither shall the Couenant of my peace be remooued, saith the Lord that hath mercie on thee.* If rigor of Iustice should take such place, that man for his Sinne should eternally perish, then Mercie and Peace should be quite banished out of the earth. But I know assuredly, *That he will speake peace vnto his people, and to his Saints. The Lord will blesse his people with peace. Yea vnto man, & for man is giuen the Prince of peace.*

Psal. 85.8.

IIa. 9.6.

WISDOME then (as best able to decide this controuersie) tooke place and said: All of you haue spoken well,

well, and as becometh you; for God will make his Name glorious, in manifesting before men and Angels the holiness of his *Iustice, Truth, Mercie* and *Peace*. *Mercie* must be shewed, otherwise man cannot be saued; and yet God will not shew *Mercie* to violate or wrong his Iustice. There is a way found out by him whose name is *Wonderfull* and *Counsellor*, *Ila. 9. 6.* how to please you all, and to giue you full contentment, and to saue men from deserued damnation.

There is a law made by the most High, the *Iust* and *Mercifull* God, wherein it is thus enacted. — *If thy brother be impouerished, and sell himselfe to a stranger by thee, after he is sold he may be bought out, ONE OF HIS BRETHREN may buy him out: — any of the KINRED of his flesh among his familie may REDEEME him.* *Leuit. 25.*

According to the equity of this
C 4 law,

law, some second *Adam* that is a *Brother*, must make the *Redemption* and *Attonement*, who can pay all the forsets and debts of man, who can die, and yet ouercome death; die and be no debter to death, but meere of loue, lay downe his life, to saue other from dying; who can perfectly fulfill the whole Law, and purchase the Creators fauour, and an eternall inheritance. For God by his Commandemēt requiring of man, sound, full, and perfect obedience; without a perfect and complete obedience, will not make man righteous: and threatning a curse, & setting downe the penaltie, will admit of no satisfaction, but by the suffering of that curse denounced by God himselfe. Now such a suretie, and man of worth that can thus suffer, and thus do, where shall he be found?

Here *Adam* and all his sonnes were silent, deiected, and heartlesse; for

for no such could be found on earth,
man could do nothing to worke his
recoverye, no more then a dead man
can raise vp himselfe out of his
grave, *being dead in trespasses and* Ephes. 2. 1.
sinnes; so that *Desperation* was readie
to arrest *Adam*, and to take him
from Gods gracious presence for e-
uer: but the SONNE OF GOD came
in due time to helpe at neede, and to
saue that which was lost, and he gra-
ciously spake; I will take flesh of the
wombe of a Virgine, I will become
man, rather then man shall perish,
whom I created after mine owne
image. He fell not altogether of him-
selfe, but by temptation of another; &
another that is more mighty shall
raise him vp, and restore him fully in-
to the fauour of his Creator. And
this shall be accomplished, as *wise-*
dome hath made it plaine vnto you,
& altogether according as it is writ-
ten of me in the volume of Gods
booke: *The*

Isa. 53. 9.

The iniquitie of all shall be laid on me, and I will make reconciliation, I will be wounded for mans transgression, the chastisement of his peace shall

Dan 9. 24.

light upon me. To finish transgressions, and to make an end of sinnes, I will make my soule an offering, and be cut off from the land of the liuing; I will

Isa. 53. 10.

make my graue with the wicked, and (yet) see my seede, and prolong my daies, and the pleasure of the Lord shall prosper in my hands. I will make inter-

Dan 9. 24.

cession for transgressors, and bring in euerlasting righteousness. This will I

Psal. 40. 8.

do, for the Law of God is in my heart.

The eternall Father being euer well pleased in his Sonne, agreed, (yea before determined,) that this soueraigne Remedie should be propounded, before he pronounced the sentence of iudgment: Yea he plighted the Couenant of grace betweene him and man, (in few words, but containing in them the fulnesse of true

true comfort and blessednesse,) *The womans seede shall bruise the serpens head.* Gen. 3. 15.

Thus was the great controuersie decided, and the disceptation ended. *Mercy and truth met together, righteousness and peace kissed each other.* Justice was satisfied, Peace and Truth well pleased, Mercie triumphed, Sin was abolished, Death destroyed, Hell vanquished, Satān troden vnder foote, Man eternally saued, Heauen opened, Angels ioyfully sung; *Glorie be to God in the highest, and on earth* Luk. 2. 14. *peace, goodwill towards men.*

O that mans heart were rightly affected (to reioyce vnspeakably, & praise God vncessantly,) for this glorious harmonie, where the wisdom, power, mercie, iustice and truth of God meete in one, to worke mans reconciliation to God, and his eternall blessednesse! *O that the redeemed* Psal. 107. 2. *of the Lord, would praise the Lord for his*

30 THE BLESSEDNES

Phil. 2.6.

his goodnesse, and for his wonderfull
workes to the children of men! O what
an incomprehensible loue is it, that
the Sonne of God, who being in the
forme of God, thought it no robberie to
be equall with God, yet made himselfe
of no reputation, and tooke vpon him
the forme of a seruant; and was made
in the likenesse of man, & being found
in fashion as a man, he humbled him-
selfe, and became obedient vnto death,
euen the death of the crosse.

Thus the blessed Immanuel (that
Gen. 28.12 as Jacobs ladder, ioyned heaven and
earth together,) must be equall to
God, to satisfie Gods iustice, and
procure his loue to vs: he must be in
the forme of a seruant, a man, a bro-
ther, a kinsman; Touched with the fee-
ling of our infirmities, yet without
sinne. In which holy mysterie, Iob was
well instructed, when so confidently
he reposed all his comfort in his
Iob 19.35. kinsman, in his Redeemer: I know that

my

my Redeemer (the word is *Goali*, my kinsman) *liueth*, and he shall stand at the latter day upon the earth; & though after my skin, wormes destroy this bodie, yet in my flesh shall I see God. Without this kinsman of our flesh, and mighty holy Redeemer, there is no coming to God, but as *Ioseph* said: *Except your brother be with you*, Gen. 43. 5. *ye shall not see my face*. So high is Gods maiestie, and so low is mans wretched estate, that to make an union and attonement betweene vs, we stood in neede of such a *Mediator*, as must be both the Sonne of God, and of the seed of *Abraham*.

The Physitions tell vs, how the soule of man from heauen, and the body from earth, are by the spirit of life brought to liue together in a maruellous concord and vnitie. The soule is meere diuine, the body meere a lumpe of earth: but that which maketh either to affect other, to be

Bright in
Melanch. 9

30 THE BLESSEDNES

Phil. 2.6.

his goodnesse, and for his wonderfull
workes to the children of men! O what
an incomprehensible loue is it, that
the Sonne of God, who being in the
forme of God, thought it no robberie to
be equall with God, yet made himselfe
of no reputation, and tooke vpon him
the forme of a seruant; and was made
in the likenesse of man, & being found
in fashion as a man, he humbled him-
selfe, and became obedient vnto death,
euen the death of the crosse.

Thus the blessed Immanuel (that
Gen. 28.12 as Iacobs ladder, ioyned heaven and
earth together,) must be equall to
God, to satisfie Gods iustice, and
procure his loue to vs: he must be in
the forme of a seruant, a man, a bro-
ther, a kinsman; Touched with the fee-
ling of our infirmities, yet without
sinne. In which holy mysterie, Iob was
well instructed, when so confidently
he reposed all his comfort in his
Iob 19.35. kinsman, in his Redeemer: I know that

my

my Redeemer (the word is *Goali*, my kinsman) lieth, and he shall stand at the latter day upon the earth; & though after my skin, wormes destroy this bodie, yet in my flesh shall I see God. Without this kinsman of our flesh, and mighty holy Redeemer, there is no coming to God, but as Ioseph said: Except your brother be with you, *Gen. 43.5.* ye shall not see my face. So high is Gods maiestie, and so low is mans wretched estate, that to make an union and attonement betweene vs, we stood in neede of such a *Mediator*, as must be both the Sonne of God, and of the seed of *Abraham*.

The Physitions tell vs, how the soule of man from heauen, and the body from earth, are by the spirit of life brought to liue together in a maruellous concord and vnitie. The soule is meerely diuine, the body meerely a lumpe of earth: but that which maketh either to affect other, to be

Bright in
Melanch.

be as handfasted, and comfortably to dwell together, is the spirit, though not so excellent as the soule, yet cometh it from the diuine influence of life; and not of it selfe earthy.

Ioh. 1. 14.

So the golden clasp whereby God will be ioyned to man, dwell with him, and in him, is the *Word* incarnate, equall to the Father and the holy Ghost touching his Godhead, but inferior to them touching his manhood. By him we haue access vnto God with boldnesse, by him we haue right to the eternall inheritance, by him we haue comfort in our strangest and strongest temptations. It is written for our comfort,

Heb. 2. 11.

that *He is not ashamed to call vs brethren, saying; I will declare thy Name among my brethren. Ioseph*

Gen. 47. 11.

highly aduanced in Egypt, did not onely preserue all his brethren from perishing in that great famine; but procured also for the, (and that with the

the Kings good liking) that although
 (as shepherds) they were abhor-
 red of the Egyptians, yet they pos-
 sessed *Rameses* in *Gosen*, euen the best
 of the kingdome: So our tender
 hearted *Ioseph* Christ Iesus, our most
 louing brother, (flesh of our flesh)
 hath reconciled vs to God, and so
 preuailed for vs, *That it is our Fa-* Luk. 12. 32
thers good pleasure to giue vs the king-
dome. Let euery true Christian then
 be comforted with this free, full, and
 lasting loue of God towards vs in
 Christ, and returne the sacrifice of
 daily, true, and heartie thanksgiuing;
 and say: *Blosse the Lord O my soule,* Psal. 103. 2:
and forget not all his benefits, who for-
giueth all thine iniquities, and healeth
all thy diseases; who redeemeth thy life
from destruction, and crowneth thee
with louing kindnesse and tender
mercies.

Blessed is she that beleened.

THE SECOND DEGREE of the
 blessed-

34 THE BLESSEDNES

blessednesse of the blessed Virgine Marie, is set downe in these words:
Blessed is she that beleueed, for those things shall be performed which were told her of the Lord.

Luk. 1. 45.

Blessed Marie beleueed in the Messiah and Sauour promised, as all the holy ones of that age did, and in greater measure, and daily shewed forth the fruits thereof; Christ dwelt in her heart by faith before he was conceiued in her wombe. She beleueed moreouer, that He should be the blessed fruit of *her wombe*, that the holy promised seed should be her seed, that the Sauour of all the elect should be both her Sonne and her Sauour. Her faith was holy, sound, and strong, when passing ouer all earthly thoughts that might haue moued to doubtfulnesse, she rested firmly and faithfully on the Lords word and promise, with sure assent and much certaintie, saying:

Be

Be it unto me according to thy word. Luke 1.38.

Whereas *Zacharias* (a man that walked in the ordinances of God without reproofe, hearing the promise from an Angell, that his aged wife should beare a sonne) doubted through some vnbeleefe, and therefore was made dumbe for a time, till Gods promise was fulfilled. Is it not a rare, excellent, and glorious faith, to beleue that which neuer any before did beleue? to haue sure confidence, settled perswasion without wauering, and to seale that God is true, when the promise made seemeth contrary to all sense, reason, and experience? Looke we on the faith of *Abraham*, so often extolled in the Scriptures, and consider if her faith was not as great, stedfast, holy, and excellent as his, if not more admirable, in that a woman beleueth the Angell once assuring the promise, which he a man was often told,

D and

36 THE BLESSEDNES

and that by the Lord himselfe. It is
 Rom 4. 18 said of Abraham, That against hope,
 he beleeued in hope, that he might be-
 come the father of many nations, accor-
 ding to that was spoken, So shall thy
 seede be: and being not weake in faith,
 he considered not his body now dead,
 when hee was about an hundred
 yeares old, neither yet the deadnesse of
 Saraes wombe; he staggered not at the
 promise of God through unbeleeffe, but
 was strong in faith, giuing glorie to
 God, being fully perswaded, that what
 he had promised he was able to per-
 forme, and therefore was it imputed to
 him for righteousness. So holy Ma-
 rie, knowing her selfe to be a Vir-
 gine, and by that ordinarie course of
 nature she could not bring forth a
 child: yet minding there was a sure
 promise, made by the God of truth,
 recorded by a holy Prophet, beleeu-
 ed by all the Israel of God: Behold
 Isa. 7. 14. a Virgine shall conceive and beare a
 sonne,

sonne, and shall call his name Immanuel: And seeing now the God of her fathers, had spoken to her by his holy Angell Gabriel: — *Thou hast found* Luk. 1.30.
faueur with God, and behold thou shalt conceive in thy wombe, and bring forth a sonne, and shalt call his name Iesus: She firmly beleeuing, that with God nothing is impossible, that all the promises of God are most sure, she strong and stedfast in her most holy faith, gaue glory to God, being fully perswaded that what he had promised, he was able to performe; made this sweete answer. *Behold she* Luk. 1.38.
handmaide of the Lord, be it vnto me according to thy word. It followeth then, that as *Abraham* the Father of the faithfull, was accounted righteous by beleeuing: so likewise the faith of holy *Marie* was imputed to her for righteousness (and so consequently for blessednesse) as it is said: *Blessed is she that beleeueth.*

38 THE BLESSEDNES

If any hard of beleefe, take exception, and say, *Maries* blessednesse is auouched onely by a woman: let such remember, that *Elizabeth* that said it, was both an holy woman, & a Prophetisse, and the word of God speaketh evidently of her: *Elizabeth was filled with the holy Ghost.*

Luke I. 41.

Moreouer if any say, we hold it for good, that sound, true, and particular beleeuing the promises of saluation, giueth assurance of full blessednesse: but is *Maries* faith such, in beleeuing she should beare a sonne, yet remaine a Virgine still?

We desire such not to seuer things so nearely ioyned together, her faith of hauing a sonne, and her faith in her sonne; (who also is the Sonne of God blessed for euer.) For it is euident by the word, that she both beleeued her own saluation by him the *Messiah*, as *Abraham* did; as also with a fuller light of knowledge, that

that the hope of Israel should be her sonne. By the one she hath a prerogative, to be blessed above all women: by the other, a preeminencie amongst all the Lords holy ones.

By comparing Scriptures together, we shall see very clearly, that we ought not so to reſtraine the meaning of thoſe words, *Blessed is ſhe that beleevued*. We read in Genesis; *The Gen. 15. 5.* word of the Lord came to Abraham againe—*One ſhall come out of thine owne bowels, he ſhall be thy heire; looke now up to heauen, and tell the ſtarres, if thou be able to number them, and he ſaid: So ſhall thy ſeede be, and Abraham beleevued the Lord, and he accounted that to him for righteouſneſſe*. It is not to be gathered hence, that Abraham was accounted righteous in beleevuing he ſhould have a wonderfull great poſteritie, like the number of the ſtarres for multitude; but he formerly beleevued this promiſe of

Gen. 12. 3. the Almighty: *In thee shall all the families of the earth be blessed.* Now the latter promise, Gen. 15. containeth in it the former, Genes. 12. and hath ouer and aboue it, a promise of the boundlesse enlargement of the Church, which should be blessed with him, by the promised seed, euen by him who is called *Shilo*, *Immanuel*, and *Messiah*.

Gen. 49. 10.
Isa. 7. 14.
Dan. 9. 16.

So the holy Virgine *Marie*, euen before the Angell came to her, soundly beleueed in the promised *Messiah*, and that he should be the sonne of a Virgine, as the Prophet *Isaias* had foretold: but after that *Gabriel* the Lords messenger had reuealed more to her, she beleueed that she was that Virgine, to whom this dignitie and prerogatiue was freely giuen, to be the mother of the most holy *Immanuel*. So hauing the common faith of *blesseddnesse* with *Abraham*, & this peculiar faith aboue
Abraham,

Abraham, (for he saw Christ as farre off, but she felt him in her wombe, first saw him manifested in the flesh, heard his gracious words, enioyed him as her sonne and Sauour,) we may hold it as a manifest truth, that she was before all in true and holy faith in the Sonne of the euerliuing God, hauing testimonie of her faith and blessednesse from the whole Church of God, as is prophecied—
All generations shall call her blessed; Luk. i. 48.
 and from the sound and worthie fruits of sauing faith, which are mentioned in the word. It is among the praises of *Abrahams* faith, by Christs owne mouth: *Your father Abraham* Ioh 8. 56.
reioyced to see my day, and he saw it, and was glad. Marie did not onely reioyce in God her Sauour, but also Luk. i. 47.
magnified the Lord, that is, with heart and voice praised and extolled the greatnesse and goodnesse of God to her and the whole Church. From

42 THE BLESSEDNES

Luke 1.54.

her faith flowed the glorifying of God, ioy and gladnesse to her owne soule, and a comfortable reuiving of the hearts of all the godly, by witnessing in her sweete song the fulfilling of Gods promises *for helping up his seruant Israel.* We conclude then, that the Virgine *Marie* was a gracious woman, freely and fully beloued of God, a Maide and a Mother, a faithfull Israelite, a primarie Christian, an holy prophetisse, a daughter of God by adoption, a Mother of the Sonne of God by speciall fauor, blessed in bearing Christ, blessed in beleeuing in Christ, blessed by him on earth, blessed with him in heaven for euermore.

The first vse and fruite

Which wee must reape by knowing and beleeuing, that *Marie* was *blessed in beleeuing*; is, that we be taught and strengthened by her example,

ample, to seeke all our blessednesse out of our selues, in Iesus Christ, as he is the *Head* of his body the Church, and by him as he is our holy *Redeemer* and *Reconciler*. And that this gift is given of God, and received of vs by faith onely: For that faith and no other grace giueth vs right vnto, and maketh vs owners of this blessednesse which is in Christ, (the proper act of this faith being to *receiue* Christ, and apply him to vs in particular.) So that we must be soundly instructed, and vnmoueably settled, in this high & holy doctrine, of the excellency of faith, and the necessitie of it, for receiuing *Iesus* our Sauiour to be our owne, and in him to haue and enioy free, full, and eternall saluation.

Looke we carefully into the gracious dispensation of our blessednesse, and we shall find it both plainly and plentifully taught in the word of grace.

44 THE BLESSEDNES

grace. Life is primarily in the Father, from him in the Sonne, and that for as many as receive him, —

Ioh. 5. 26. *The Father hath life in himselfe, and he hath given to the Sonne to have life in himselfe, but not onely for himselfe, but for all that beleevue on him.*

I. Ioh. 5. 11 — *This is the record, that God hath given TO vs eternall life, and this life is in his Sonne. Now if it be given to vs, we must receive this life and blessednesse, and Christ the giuer to dwell*

Eph. 3. 17. *in our hearts by faith. By it we have a neare vnion with his person, as members of his body, whereof he is Head, giuing vs life, (as feeling and motion are from the head, to all the naturall bodie.) And communion with all his graces, to our full blessednesse. And that it is the proper act of faith alone, to RECEIVE, is thus taught. — The true Light came vnto his owne, and his owne receiued him not; but as many as RECEIVED him,*

Ioh. 1. 12.

to them gaue he power to become the
 sonnes of God, euen to them that BE-
 LEEVE on his name. Paul thus spea-
 keth, — That the blessing of Abra- Gal 3:14.
 ham might come on the Gentiles,
 through Christ Iesus, that we might
 RECEIVE the promise of the Spirit
 THROUGH FAITH. In the same
 sence the word of *laying hold on* is
 vsed, expressing the nature and act
 of true faith, in this exhortation:
Fight the good fight of FAITH, lay hold 1. Tim 6.
of eternall life, whereto thou art called. 12.

Faith is not a disposition to holi-
 nesse, or a beginning of other ver-
 tues, which vnited together, might
 be meritorious of life and glorie; (as
 some haue greatly mistaken it) but it
 is a *receiuing* apprehension, laying
 hold on, and applying of Christ vn-
 to vs, for whom, and by whom, we
 are acceptable to God, and heires of
 blessednesse. Our iudgement and
 faith must be grounded on Gods
 holy

46 THE BLESSEDNES

holy word, which is most plaine and cleare in this great mysterie. It is nowhere said, thy faith hath begun vertues in thee, (though indeed there is no true vertue, but which floweth from faith; but it is said by the Lord

Luke 7.50. himselfe.— *Thy faith hath saved thee;*

1. Ioh. 5. 24 as also, — *He that beleueth, hath passed from death to life.* And the holy

Apostles, in like manner set forth the sweete and comfortable fruites of

Heb. 10. 39 faith. — *We follow faith to the conseruation of the soule.* In another place,

Rom. 3. 24 he saith: *We are iustified freely by his grace, through the Redemption that is in Iesus Christ, whom God hath set forth, to be a propitiation through faith in his blood, to declare his righteousness for the remission of sinnes that are past, through the forbearance of God, to declare at this time his righteousness, that he might be iust, and a iustifier of him which beleueth in Iesus.* To this

1. Pet. 1. 9. agreeeth that in Peter: *Receiue the end*

of

*of your faith, euen the saluation of your
soules.*

Christ Iesus is the *object* of our
faith, which assureth vs of our a-
doption, iustification and full bles-
sednesse; and hath his seate partly in
the vnderstanding, partly in the
heart. In the mind and vnderstan-
ding, faith is a sure knowledge and
apprehension, that Iesus Christ the
sonne of the Virgine *Marie*, is the e-
ternall Sonne of God, the long pro-
mised blessed seed, the Sauour of
all his chosen; And in the heart, it is
a true and sure perswasion, (wrought
also in vs by Gods spirit) a confident
application, that I haue right to him
as giuen to me: waiting for all my
blessednesse through him, relying,
and casting my selfe wholly vpon
him. So I put to my scale, that God Ioh. 3.33.
is true, iust, and gracious, infinitely
good, that extendeth such mercie to
me, freely, for his beloued Sonnes
sake;

Mat. 16. 16.

1. Cor. 1. 30

ake, neither dare I do that wrong to God and my selfe, as to mistrust and doubt of his gracious promises, *He that shall beleue and be baptized, shall be saued. Ye are of God in Christ Iesus, who of God is made vnto vs, wisdom, and righteousness, and sanctification, and redemption.* Hauing Christ to be ours, in whom the fulnesse of the Godhead dwelleth, we haue by him free pardon of all our sinnes and vnrightheousnesse, the imputation of Christs righteousness to be ours, by his free gift, redemption through his blood, freedome from the curse and rigor of the Law, from guiltinesse, bondage, and punishment of sinne, from condemnation and hell torments. By him we haue Reconciliation and Attonement, sure, sweet, and lasting peace with God, boldnesse with confidence to come to the throne of grace; the spirit of Adoption, whereby as deare children

of

of God we call him our Father, ioy-
ing in his presence, desiring to do
his will; we haue prosperitie and ad-
uerfitie sanctified vnto vs, to further
vs to grow vp to full holinesse; we
haue peace of conscience, sense of
Gods loue, ioy in the holy Ghost,
the Spirit of Christ dwelling in vs,
teaching, enlightning, guiding, vp-
holding, and comforting vs, repai-
ring the image of God in vs, setting
beauty vpon our soules, giuing
grace to be fruitfull in holy desires
and meditations, in all good words
and workes; strength to perseuere in
the knowledge & loue of the truth,
and carefull practise of all pietie, to
fight the Lords battels valiantly &
prosperously, to get Satan trampled
vnder our feete, to triumph in
Christ, and finally with him to bee
partakers of glorie and eternall bles-
sednesse.

*An obiection and doubt*1. Cor. 13.
13.

From these words of the Apostle,
— Now abideth faith, hope, charitie,
these three, but the greatest of these is
charitie. If charitie be greatest, (say
 some) how then doth faith iustifie,
 and assure euery belecuer of his blef-
 sednesse? Let such be put in mind,
 that although charitie in two re-
 spects be greater then faith: yet is it
 not that grace which receiueth iusti-
 fication and life, but the excellencie
 and greatnesse of it is seene in other
 things.

First, charitie is greater then faith,
 in continuance of time, neuer falling
 away, neuer ceassing, but lasting euer
 more as may appeare in the words
 going before, from 8. verse. Faith
 and hope bring vs to Christ, posses-
 sing him, and with him, full blessed-
 nesse, there will be no more vse for
 them twaine. Like as a man got into
 his countrey, arriued where he will
 euer

our abide, needeth no more a ship
to passe over the seas. Faith & hope
end with time: Charitie ouerliueth
all time. When faith and hope cease
with the world, charitie then com-
meth to a fuller perfection.

Secondly, charitie is greater in
fruitfulness, to do good to Gods
people, (the proper worke of faith
being to fetch comfort from Christ,
and conuey it into our owne soule.)
Faith casteth her eyes on God, and
all his gracious sweete promises.
Charitie looketh on men compas-
sionately, to helpe and comfort the;
and euen this good fruite springeth
from faith, as an apple from midst
of blossome that grew before it.
Faith is the ancient and the true mo-
ther both of hope and charity, and
worketh by loue. All these three gra- Gal. 5. 6.
ces are excellent, but faith is first, &
hath preeminence, first in giving all
glorie to God, that in his loue he

E made

52 THE BLESSEDNES

made a free Couenant of saluation,
and that in his truth he performed
the same. Secondly, it is greatest by
giuing to man hold and possession
of the promised mercies, so that by
it as with a hand, he taketh hold on,
receiueth and locketh fast into his
heart the Couenant of saluation,
yea receiueth Christ to dwell in the
heart, *who is the Lord our righteousness*. Faith is like to the root of a tree,
that frō the earth sucketh in nourish-
ment, to beget and continually to
preserue and nourish the life and
fruitfulnessse of it: but charitie is like
the branches of the tree, which ha-
uing receiued vitall sap, do put forth
their fruits in due season, and accord-
ing to their kind. Faith may be
cōpared to the *Magnes* or loadstone
that draweth iron to it, and keepeth
it fast: Charitie to *Hematites*, that
putteth out a vertue to stay bleeding.
Faith is a *Receiuer*: *We through the*
Spirit

Ier. 23. 6.

Gal. 5. 5.

*spirit wait for the hope of righteous-
nesse by faith.* Charitie is a *Giuer*, for
hauing much giuen and forgiven by *Luke 7. 47.*
Christ, we loue much, and giue back
a reflexe of our loue, euē true thank-
fulnesse to God, and sundry fruits of
heartly loue for his sake, especially
to them that excell in vertue. As in
the body the eye and eare, haue their
seuerall powers and offices, the one
to see, the other to heare: so in the
soule haue faith and charitie. Faith
clingeth fast to Christ, to haue in
him iustification from sinne, and his
imputed righteousness to be ours.
Charitie sheweth forth the measure
of our sanctificatiō, to hallow Gods
name, to make sure our election and
calling, and willing and doing good
to the Saints that are on earth.

And this may suffice for answer
to the first doubt: but fasten we yet
our eyes more fully on the beautie
of faith, whose fairenesse and worth

54 THE BLESSEDNES

we cannot sufficiently admire. That one place which is in the third of *Iohn*, and may be called the summe of the Gospell, openeth the treasure of grace to our view, and the excellencie of saving faith, in these words:

Ioh. 3. 16. *God so loved the world, that he hath given his onely begotten Sonne, that whosoever beleueneth in him, shall not perisb, but haue life euerlasting.* Consider we aright the true causes of our blessednesse; and how great a gift it is, and to whom it befallerh. The first mouing cause is the free loue of God, his rich grace, mercy & bountie. The second cause, is the Sonne of God given vnto vs, who also gave himselfe to be our ransome, perfectly able to saue them that come to God by him. The third is the meanes or instrumentall cause, which is faith or beleefe, the very hand and mouth of the soule, to receiue Iesus Christ and all his riches to be ours. The fourth

fourth cause is the end, for which the Father gaue his Sonne; & hath two branches, the one, remouing of euill deserued, (*That we should not perish:*) the other, the bringing in of our blessednesse purchased, expressed in these words, (*But haue euermore life.*)

When the Law accusing sheweth vs our finnes, and Gods angry countenance and iust wrath against vs, euen eternall damnation; when sinne and iniquities separate betweene God and vs, then must we apply by faith to our fainting soules, this glad tidings vttered by Christ, & the like, to keepe vs from despaire. True it is, that the wounds of sinne are deadly; but it is true also, that the salue and remedies to heale and helpe, are very soueraigne, to euery one that is sound in the faith, and layeth them to his soule, as a man putteth on his Rom. 13. garment to keepe him from the cold. 14

- As our finnes are deformities, that make the soule foule and vglie, we
- Heb. 1. 3. haue *Christ purging them by himselfe.*
- As they keepe vs in bondage, we
1. Pet. 1. 19. haue *Christ redeeming vs with his precious blood.* As they are euill deeds that cannot be vndone, we haue
- Plal. 32. 1. *Christ couering the.* As they are debts greater then we can pay, we haue
- Rom. 4. 7. *Christ forgiuing them.* As they are offences against God, making vs worthy of eternall death, we haue *Christ*
- Rom. 4. 8. *not imputing our sins vnto vs.* As they are disobedience against God and his law reuealed to vs from heauen,
- Rom. 10. 4. we haue *Christ fulfilling the law for vs.* Yea we haue from the same
- Rom. 4. 11. *ouer flowing fountaine of grace, Christ's righteousness imputed to vs,* by which we are accounted, and are righteous, as if we had wrought all righteousness our selues, euen as one friend setteth another free, fully paying his debts for him. As *Caspar* (ouer-
- led

led by Gods spirit) well prophesied,
That Iesus should die for that nation: Ioh. II. 50.
 saying, *Ie know nothing at all, nor*
consider, that it is expedient for vs
that one man should die for the people,
and that the whole nation perish not.
 And Paul very comfortably tea-
 cheth, describing the faith of Abra-
 ham: — *And it was not written for* Rom. 4. 13.
his sake alone, that it was imputed to
him, but for vs also, to whom it shall be
imputed, if we beleue on him that rai-
sed up Iesus our Lord from the dead.
 How cleare is it in the word, that as
 Adams disobedience made vs all sin-
 ners, so the obedience of Christ ma-
 keth all true beleeuers righteous? the
 words of the holy Ghost are these:
As by one mans disobedience, many Rom. 5. 19.
were made sinners: So by the obedience
of one shall many be made righteous.
 For like as our finnes were imputed
 to Christ, when he suffered for vs,
 and bare our finnes in his body on the
 1. Pet. 2. 24.

tree: so his righteousness is imputed, and reckoned to be our righteousness, through Gods gracious acceptance, most iust and wise dispensation. Which also to the *Galatians*, is thus set forth: *Christ hath redeemed vs from the curse of the Law, being made a curse for vs. — That the blessing of Abraham might come on the Gentiles, through Iesus Christ, that we might receiue the promise of the Spirit through faith.* And yet more plainly to the *Corinthians*. *God hath made him to be sinne for vs, who knew no sinne, that we might be made the righteousness of God in him.*

Now for the bringing in of blessednesse, mentioned in the second branch, called *euertlasting life*: it is so great, so good, and glorious a treasure, as no heart yet can sufficiently conceiue of the worth & excellency thereof, where he shall alwaies behold God in his glorie, and be satisfied

fied with his likenesse, yea confor- Psal. 17. 15.
 med vnto him, and partakers of a ful
 and endlesse glorie. It is the bounty
 and kindnesse of the Highest to all
 his chosen little ones, — *That we* Th. 3. 7.
should be iustified by his grace, and be
made heires according to the hope of
eternall life : that we be annexed Rom. 8. 15
heires with Christ, and possesse the
pleasures at Gods right hand for ever- Psal. 16. 11.
more.

Now let it be carefully obserued,
 and well remembred, that while we
 so highly commend the *sauing-faith*,
 that ascribeth glorie to God, and
 bringeth such comfort to mans soule,
 we arrogate nothing to our selues,
 as if it were in our owne power to
 belecue; but we acknowledge it
 meereley to be the free gift of God,
 as we are taught, *That Iesus is the au-* Heb. 12. 2.
thor and finisher of our faith. We may
 not say that it is attained by mans
 skill and industrie, but that it is a pe-
 culiar

Phil. 1. 29. *culiar gift to Gods elect, as the holy word teacheth vs: — To you it is giuen to beleene in his Name. It is a work of God, neither common nor small.*

Eph. 1. 19. *— Ye beleene according to his mightie power. And when God by the ministerie of his word, and power of his Spirit, hath wrought it in vs; yet through our infirmitie, it is weake & imperfect, such as standeth in need of daily increasng and confirming; so as that the Apostles of Christ*

Luk. 17. 5. *prayed, Lord increase our faith. Euen where faith is in truth, and sound, it is but as a beggers hand to receiue a Kings bounty; or if you would haue a gayer similitude to expresse it, it is like the fire chariot that caried Eliab vp to heauen: or like a gold ring that hath a pearle or rubie set into it, the worth of the ring not being from the gold, but from the precious pearle in it. Excellencie of faith is in apprehending and applying to*

is the most precious *Object* of it, that
 is, Christ Iesus, and in him *eternall*
life; which the word doth plainly
 say, *is the gift of God*, given onely to Rom. 6. 23
belceuers; yet not for the worthinesse
 of their persons, or faith, but meerly
 of Gods loue and free fauour, as in-
 heritances befall to men for whom
 they are prepared. As lame *Mephiso-* 2 Sam. 9. 7
seth was set continually at the kings
 table, not for any worth in him (be-
 ing also a deformed cripple) but
 onely for *Ionathans* sake: so we find
 acceptance with God, but altoge-
 ther because *he hath loued vs in his* Ephes. 1. 6.
beloued. So that both the blessing, &
 to be made capable of it, is his most
 free gift. We see that Kings suffer
 their Nobles to enioy much honor,
 and great prerogatiues, yet they will
 suffer no fauourite to weare their
 crowne: So the Lord out of his infi-
 nite and most rich grace, bequeath-
 eth to vs in his holy Testament, the
 legacie

legacie of *eternall life*, and putteth
 faith into our hearts to seale the affu-
 rance thereof vnto vs; yet the honor
 (for the exceeding gift) he reserueth
 to himselfe, and *will giue it none o-
 ther*. We are all equally vnder the
 curse; but when God calleth our-
 wardly by his word, and inwardly by
 his Spirit, giuing to vs faith to be-
 leeu in *Christ our righteousness*, our
 hearts are much comforted, and we
 greatly reioyce in the Lord. He that
 spared not his owne Sonne, but deliue-
 red him vp for vs all, how shall he not
 with him also freely giue vs all things?
 who shall lay any thing to the charge of
 Gods elect? It is God that iustifieth,
 who is he that condemneth? it is Christ
 that died, yea rather that is risen a-
 gaine, who is euen at the right hand of
 God, who also maketh intercession for
 vs. If the Sonne of God obey the
 Law for vs, die for vs, make interces-
 sion for vs; why should we doubt of
 blessed-

Isa. 45. 25.

Rom. 8. 32

blessednes by him, seeing he casteth
 off none, but such as cast him off
 through their vnbeleefe? — *To them* Heb. 3. 18.
that beleueed not, he swaue they should
not enter into his rest. Dare man com-
 mit his life that is so precious vnto
 him, to a ship made by the skill of
 man, in it to passe ouer the wide &
 stormie seas: and shall we not boldly
 commend the whole safegard of our
 soules and bodies, to the Sonne of
 the euerliuing God, that laid downe
 his life for the sauing of vs? Dare
 Benhadad put his life into the hands
 of his enemy, vpon this ground, that
 he had *heard that the Kings of Israel* 1. Kin. 20. 31
were mercifull: and shall not we that
 are professed Christians, and desire
 to be accounted for the children of
 the Highest, confidently, fully, and
 ioyfully resigne our selues to Iesus
 Christ, to claime the mercifull pro-
 mises made vnto sinners? especially
 seeing he is at peace with vs, is our
 peace-

64 THE BLESSEDNES

peacemaker, and taught vs that he
*came to save sinners, and that he hath
 made vs the children of God by faith in
 Christ Iesus: with a Verily, verily I say
 unto you, he that beleueth on me, hath
 everlasting life.*

1 Tim. 1. 15

Gal. 3. 26.

Ioh. 6. 47.

Ios. 9. 13.

Among all the seven nations of
 the Cananites that for their abho-
 minations were destroyed, the Gi-
 beonites onely were wise, and esca-
 ped deserued destruction; for they
 sought, and obtained peace with the
 Hraelites: and yet had nothing to
 pleade for themselves why they
 should be spared, but put themselves
 vpon their mercie, pretending that
 they came from a very far countrie,
 shewing their old garments, old
 shoes, old bottels, & mouldie bread.
 So of all the people on the face of
 the earth, they onely will be found
 wise and happy, that distrusting their
 owne works, (done before grace is
 altogether sinfull:) and those done
 after

after grace receiued, (as very faulty
 for not right vsing of them,) wholly
 despaire in themselues, relie vpon,
 trust to, and cast themselues fully on
 the rich mercy of God, and the ho-
 ly merits of Iesus Christ, and firmly
 beleue, that *it is a true saying, and* 1. Tim. 1.
worthie of all men to be beleued, that 13.
Iesus Christ came to saue sinners. As
Ionas was willingly cast into the sea, Ionas 1. 12.
 to stay the raging of it, that all in the
 ship with him might not perish, and
 they vpon his suffering, enioyed a
 calme and desired safetic: so Christ
 Iesus to appease the wrath & curse
 that would haue fallen on vs, *suffe-*
red, and gaue himselfe for vs, an offe- Ephes. 5. 2.
ring to God for a sweete smelling sa-
uour; by it Gods iustice is satisfied,
 his wrath appeased, and all beleeuers
 reconciled. As he that was guiltie of
 manslaughter, though he could
 make no satisfaction for the bloud
 he had shed, yet if he sought to the
 ap-

Num. 35.
28.

appointed citie of refuge, by Gods
mercifull dispensation and pardon,
he was set free; (but it was) *at the*
death of the High-priest: So we that
can pleade nothing for our selues,
being guiltie of many and great sin,
(euery one whereof deserueth Gods
curse and damnation;) yet if we be
truly humbled for them, seeke vnto

Heb. 10. 19. Christ and belecue, *we haue boldnesse*
to enter into the Holiest by the blood of
Iesus: and are commanded that we

Heb. 10. 39. *draw not backe vnto perdition, but be*
of them that beleue to the saving of
the soule. For albeit our sinnes are as
bonds, death as a tormentor, hell an
eternall prison, the diuell as a ser-
geant to arrest, and as a iaylor there
to keepe vs, because we are indebted
ten thousand talents to the great
King, (who will haue the debt payd)
and we are vterly vnable: yet one
Ioh. 8. 36. comfort, (and but one) is left vs. *If*
the Sonne make you free, ye shall be free
indeed.

indeed. Now he hath freed the beleeu-
 uing, as our High-priest, and as our Heb. 7. 21.
 suretie paying our debts to God for
 vs. *Christ hath once suffered for sinnes,* 1 Pet. 3. 18
the iust for the vniust, that he might
bring vs to God. Yea hath blotted out Colos. 2. 14
the handwriting that was against vs;
and is a iustifier of him which beleueth Rom 3. 26
in Iesus. And like as Abraham with a
strong hand rescued Lot his kinsman, Gen. 14. 16
when he was vnder the captiuitie of
his enemies: after the like manner,
Iesus our King and kinsman, conquere Colos. 2. 15
red Satan, spoyled principalities and
powers, and deliuered vs out of his
clawes. For when the Iudge and the
Law are satisfied, what hath the Lay-
lor any more to molest the prisoner?
Yea such is Christs louing kind-
nesse to all vnfeined repenting sin-
ners, that beleue, & with the whole
heart seeke to him, that He redee- Tit. 2. 14
metb them from all iniquitie, & with-
all doth purifie them to himselfe a
 peculiar

peculiar people zealous of good works.

A second obiection and doubt.

Iam. 2. 21. Was not Abraham our father iustified by workes when he had offered Isaac his sonne upon the altar? Out of these words of S. James, some gather, that to be freed from sin, & so to obtaine blessednesse, (for blessed is the man to whom God imputeth none iniquitie;) is for the merit and worthinesse of good workes. To which we answer, that not onely the words, but the true meaning of them is diligently to be pondred, lest we should think one Scripture to be contrary to another, which cannot be. Gather we then the true sense of them from the word it selfe; for as no man can see the Sunne that shineth, but by the light of the Sunne: so neither attaine we to the right vnderstanding of the word, but by the other Scriptures, as this may clearely be vnfolded,

ded by the words of S. James going before. For he well knowing, that many who by their profession were Christians, but in their conuersation Libertines and Epicures, such as made shew of Religion, but denied the power of it; speakers of the word of God, but not doers of his will, euen such as turned the grace of God into wantonnesse: laboureth to set before them the danger thereof, and how they deceiued themselves, either not vnderstanding, or not regarding the nature of true faith; & he maketh it plaine to them, that they had no true faith, and by this argument, that they had not such workes as necessarily proceed from a right faith. (Reasoning as our Lord Iesus Christ did: *If ye were* John 8. 39. *Abrahams children, ye would do the workes of Abraham; but ye go about to kill me that tell you the truth, this did not Abraham.*) Assuring them, that

F 2 faith

faith if it haue no workes, is dead in it self wilt thou know O vaine man, that faith without workes is dead? For as where there is no heate, there is no fire: so where there is no good fruit, there is no true faith. But where faith is, there workes follow, and flow from it; as Abraham, by a rare and readie obedience, in a seruice so contrary to nature, and in appearance also to the great promise made vnto him, did make it manifest, what true trust and stedfastnesse of faith he had in the Lords holy promises. By

Heb. 11. 17 faith, Abraham when he was tried, offered vp Isaac, and he that had receiued the promises offered vp his onely begotten sonne, of whom it was said: In Isaac shall thy seed be called. God gave testimonie of these fruites of faith,

Gen. 22. 12 when he said, Lay not thy hand on the child, for now I know thou fearest God; seeing thou hast not withheld thy sonne, thy onely sonne, from me. On the

the other side, an hypocriticall and dead faith, is like the fig tree with Mat. 21. 19 faire leaues, but hath no fruite on it; or if it haue a fruite, all we reade of, is compared to the faith of diuels; & the fruite, feare and trembling: —

Thou beleeuest there is one God, thou Iam. 2. 19.

doest well: the diuels also beleeue, and tremble. But true faith hath with it,

ioy and gladnesse: *Though ye see him* 1. Pet. 1. 8.

not, yet do you beleeue, and reioyce with in unspeakable, and glorious. The

manner of speech which the holy Ghost vseth, must be carefully obserued, if we will not fall into heresies.

What a dangerous noueltie of speaking is it to say, holy works done in faith are satisfactory, and meritorious of eternall life? whereas the

word of God onely saith, — *That* Heb. 11. 4.

they obtaine witnessse of righteousness.

As we reade, *By faith Abel offered vnto God a more excellent sacrifice,*

then Cain, by which he obtained wit-

nesse, that he was righteous. As faith that is effectuell and fruitfull, giueth glorie to God for his goodnesse and true performance of all his holy promises, in their appointed time: so the works that spring out of it, beare *witnesse* to our selues and others, that we are not fruitlesse trees, which are neare the curse, but planted by the waters side, that bring forth fruit in due season, whereby God is glorified, our hearts comforted, and the faithfull praise God for vs. But on the contrary, such as haue a bare knowledge, & assent vnto the truth, or presumptuous perswasion, not rightly grounded; such as beleeue there is a God, but beleeue not in God (hauiing no assurance he is their God) their gaines in the end is to be deceiued of their hope, and to be put in feare, horror, and trembling. *Yea the fearefull and unbelieuing shall haue their part in the lake which burneth*

REU. 21. 8.

burneth with fire and brimstone, which is the second death. If any will yet persist to presse the words of James, we vrge his words for our assertion, who saith: — *The Scripture* Iam. 2. 23. *was fulfilled, which saith: Abraham beleued God, and it was imputed vnto him for righteousness, and he was called the friend of God.* But to reconcile Paul and James, vnderstand, that James speaketh how Abraham was iustified declaratiuely, but Paul actiuelly or effectually; which distinction ariseth both from the words, & handling of the subiect in question. If we would compare Genes. 15. 6. with Genes. 22. 19. and James 2. 18, Abraham was approued for righteous, when he beleued Gods promise, euen before Isaac was borne; so it is as plaine as can be spoken, — *He be-* Gen. 15. 6. *leued in the Lord, and he accounted it to him for righteousness.* But Saint James sheweth how he declared it,

and made it manifest in worke and deed, by a rare obedience to God,

Iam. 2. 21.

— When he offered Isaac his sonne upon the altar. His faith so rested on Gods promise, that although Isaac were killed, and burnt to ashes, —

Heb. 11. 19

Yet God was able to raise him up, even from the dead: from whence also he receiued him in a figure. All that are

Gal. 5. 6.

taught of God know, that faith worketh by loue, that it cannot be idle or

Eph. 2. 10.

fruitlesse, God hauing created vs anew vnto good workes, which he hath ordained that we should walke in. Though they go not before iustification, yet do they follow it: where the Lord forgiveth sinne, he also giueth a power to resist sinne, to hate and shun it, with a sound desire to practise such holinesse as through Christ is pleasing to God. Though some ignorant people say, We are iustified for our good workes: yet the holy Ghost saith otherwise, namely, that

we are iustified freely by his grace, Ephes. 1. 7.
through the Redemption that is in
Christ Iesus. Euen that grace, where-
in he hath made vs accepted in his Be-
loued, in whom we haue redemption
through his blond, the forginenesse of
sinnes, according to the riches of his
grace. Euen that grace, which is
 Gods eternall free bounty, and loue
 to vs, in electing, calling, adopting,
 and iustifying vs in Christ, who is
 the Lord our righteousnesse; not that
 infused grace, which is but as a drop,
 and fruit of the other, consisting in
 the renouation of the new man,
 which being but in part, (for they
 that haue greatest measure, do what
 they would not, and leaue yndone
 what they would do,) is not able to
 stand before the Tribunall seate of
 iustice, which exacteth entire & ab-
 solute obedience, *accursing euery one* Deut. 27.
that confirmeth not all the words of the
Law to do them: Which moued Da-
 uid,

*aid to powre out this desire of his
 Psal. 143. 1. soule: Enter not into iudgement with
 thy seruant, for in thy sight shall none
 that liueth, be iustified. And Paul, who
 as touching the righteousness which
 is by the Law was vnrebukeable, yet
 Phil. 3. 8. counted all things losse, and did iudge
 them as dung, that he might win
 Christ, and might be found in him, that
 is, not hauing his owne righteousness,
 which is of the Law, but that which is
 through the faith of Christ, even the
 righteousness which is of God through
 faith.*

A third obiection and doubt.

*It is said of the godly professors in
 Sardis, that had not defiled them-
 selues, that they shall walke with me
 in white, for they are worthie: there is
 then (say some) a worthinesse in our
 faith or works, or both together, by
 which we merit our blessednesse.
 That we may not mistake this place,
 (seeing*

(seeing no prophesie of the Scripture ^{2 Pet. 1. 20} is of any private interpretation:) conferre it with Luke 20. 35. They that shall be accounted worthy to obtaine that world, and the resurrection from the dead: and that in 2. Thessal. 1. 5. That ye may be accounted worthy of the kingdome of God, for which ye suffer: And we shall perceiue that these are worthy by acceptation in mercy, worthy by the righteousnesse of Christ imputed, not by holinesse inherent: the reward of going clothed in white, or to haue a kingly dignity, and much beauty set on them, is not a merit or a reward for the desert of their works, but of the meere grace and mercie of God for the merits of Christ, for whom, we and our works wrought by his Spirit, find acceptance and fauour, the Law teaching that the reward is of mercie. ^{Exod. 20. 6} And the Gospell telling vs That the sufferings of this present time are
not

Rom. 8. 16. *not worthy of the glorie which shall be shewed vnto vs.* The crowne of life is

Iam. 1. 12.

of Gods promise, not of our deseruing, as it is said, Blessed is the man that endureth temptation, for when he is tried, he shall receiue the crowne of life, which the Lord promised to them that loue him. The things which some call merits, (very vnfitly and not according to the phrased of the Scriptures) are the nurses of our hope, the prouocations of loue, the signes of our election, the forerunners of our future happinesse, the way of the kingdome, not the cause why we reigne. It is Iesus Christ, the holy Lambe of whom it is properly spoken: *Thou art worthy O Lord, to receiue glorie, and honour, and power: and, worthy is the Lambe that was slaine, to receiue power, and riches, and wisdome, and strength, and honour, and glorie, and blessing.* He alone purchased his Church with his owne blood.

Reu. 4. 11.
5. 12.

He alone purchased his Church with his owne blood.

Our

Our robes are made white in the blood Reu. 7. 14.
 of the Lambe. Our persons, our ser-
 vice, & our works, haue acceptance
 with God, onely for Iesus sake, as it
 is said: *He made vs accepted in his Be-* Eph. 1. 6.
loued, and our spirituall sacrifice, *is*
acceptable to God by Iesus Christ. As no 1. Pet. 2. 5.
 mans free gift can bind him to giue
 more, but he that receiues more,
 is the more bound to him that
 giues it; therefore hence it follo-
 weth, that by the good deeds which
 God hath enabled vs to do, he is not
 bound by the debt of his iustice to
 giue vs more, that he should be vn-
 iust if he gaue it not, but we rather
 are bound to him. And if he giue a-
 ny reward to our well-doings, this is,
 not that he is a debtor to the works,
 but of his owne liberalitie. How vn-
 fitly are good works said to be meri-
 torious, seeing they are not ours ori-
 ginally, but Gods? *he working both* Phil. 2. 13.
the will and the deed, and that of his
 owne

1. 3. 4. 5. *owne good pleasure.* But as they are
 ours, they are debts due to God by
 his holy Law binding vs to do them;
 1. 3. 2. *and more, they are imperfect, For in*
 1. 3. 4. 5. *many things we offend all; they are*
 faulty, not done alwaies with sincer-
 1. 3. 4. 5. *tie, fulnesse of desire, or not with*
 whole strength, zeale and continu-
 1. 3. 4. 5. *ance, as the Lord requireth; yea they*
 are vnequall to the recōpence: *when*
 Luk. 17. 10 *ye shall haue done all those things which*
are commanded you, say: we are un-
profitable seruants, we haue done that
which was our dutie to do. Let not our
 Hab. 2. 4. hearts be lifted vp in conceit of the
 worthinesse of our doings, as is visu-
 all in all Hypocrites; but desire we
 that (as they that looke through
 greene glasse, thinke all they see
 greene) the Lord will looke vpon vs
 in the face of his Anointed, and ac-
 cept vs as righteous in him, *who is our*
 Gen. 27. 24 *righteousnesse.* That as *Jacob* got a
 blessing which was not due to him,

in the name of his elder brother, and
 in his clothing: so we putting on
 the Lord Iesus Christ, may be found in Phil. 3. 9.
 him, not hauing our owne righteous-
 nesse which is of the Law, but that
 which is through the faith of Christ:
 and may say with the Church (or
 seede which the Lord hath blessed,) I
 will greatly reioyce in the Lord, my
 soule shall be ioyfull in my God: for he
 hath clothed me with the garments of
 saluation, he hath couered me with the
 robe of righteousness, as a bridegroom
 decketh himselfe with ornaments, and
 as a bride adorneth her selfe with
 Jewels. Now concerning faith, we do
 not teach, nor belecue, that we are
 iustified or saued for our faith, or the
 worthinesse of it: but we cleaue to
 the word, and belecue as therein we
 are taught, namely: The iust shall liue Gal. 3. 11.
 by his faith. We are iustified by faith,
 & haue peace with God. — We are all the
 children of God, by faith in Christ Ie. Rom. 8. 1.
 Gal. 3. 26.

545.

Rom. 4. 5. *Just.*—To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is COUNTED to him for righteousness. And that comfort

AA. 13. 38. table bill of acquittance: Be it knowne vnto you, men and brethren, that through this man is preached vnto you forgiveness of sinnes, and from all things from which ye could not be iustified by the law of Moses, by him every one that beleeueth, is iustified. Vnderstand for a fuller clearenesse in this point, that like as it is said of Timothee, continuing in holinesse and

1. Tim. 4. 6 sound doctrine:—In doing this thou shalt saue thy selfe, and them that beare thee. It is not meant that Timothee or any Minister doth saue, otherwise then as instruments, (who

1. Cor. 3. 5. is Paul, or who is Apollos, but Ministers by whom ye beleeued?) So though no other faith iustifieth, but that which worketh by loue, (the same neither iustifying together with loue, nor faith

faith hauing his efficacie from loue:) yet faith which saueth, (*Ye are saued Eph. 1.2*
by grace through faith, and not of your
salues, it is the gift of God,) saueth
 not as it is a worke, or as it *worketh*
by lone; but as it *receiueth* Christ, that *Iohn 1.12*
 in him we may be righteous. Euen
 as fire giueth comfort to the frozen,
 and benumbed with cold, not by the
 light thereof, but by the heate of it.
 As God giueth his Sonne vnto vs,
 and in him eternall life: so giueth he
 also to euery of his, faith to be as a
 hand to receiue the gift, so that they
 which *receiue abundance of grace, and Rom. 5.17.*
of the gift of righteousness, shal reigne
in life by one, Iesus Christ. It is true,
 that true faith, is neuer alone, that
 is, it is not fruitelesse, barren or idle, as
 that in Hypocrites; but it is *effectuall,*
 & there is a worke of *faith,* and *labour of lone.* Yet it alone and no o-
 ther grace iustificieth, as to them that
 will be wise according to the word,

Gal. 2. 16. it is very manifest: — *Knowing that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, euen we haue beleened in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law; for by the workes of the Law, shall no flesh be iustified. This needeth no further declaration, but is as cleare as that short speech of Christ*

Mar. 5. 36. *to the same effect, Only beleue. And*

Luke 8. 50. *that also, Feare not, beleue onely, and she shall be made whole. And this doctrine, maintaineth Christs honour, and extolleth his bountie, who giueth to the thirstie of the fountaine of the water of life freely. And it giueth to the broken in heart, and sorrowfull soule much and sound comfort, in greatest conflicts and terrors of conscience, and when for sinne Satan would draw vs to despaire. Let vs then cheare vp our hearts, & refresh our fainting spirits, with the holy*

Reu. 22. 6. *harmoni-*

harmonie of the Apostles, all of the
 so sweetly sounding out this lear-
 ning, of our blessednesse by faith in
 Iesus Christ. Saint Iude thus exhor-
 tech: Build up your selues on your most Iude 21.
 holy faith — looking for the mercy of
 our Lord Iesus Christ vnto eternall
 life. Iames requireth we aske in faith, Iam. 1. 6.
 nothing wauering. Iohn assureth vs,
 that it is the commandement, that we 1. Ioh. 3. 23
 should beleene on the name of his Sonne
 Iesus Christ. Paul setteth downe very
 briefly the summe of the Gospell. Be-
 leue in the Lord Iesus Christ, and thou A.C. 16. 31.
 shalt be saued. Peter in a great assem-
 bly taught, that God put no difference A.C. 15. 9.
 betwene them and vs, after that by
 faith he had purged their hearts. why
 tempt ye God to lay a yoke on the disci-
 ples necks, which neither our fathers,
 nor we are able to beare? but we beleue
 through the grace of our Lord Iesus
 Christ, to be saued, euen as they do. Yea
 To him giue all the Prophets witnesse, A.C. 10. 43.

that through his Name, whosoever beleeueth in him shall receiue remission of sinnes.

A fourth obiection.

If good works do not answer the righteousnesse of Gods Law, nor iustifie, nor satisfie, nor merite before God: it may seeme they are vile in your eyes, or at least you make small account of them, and you set a doore wide open to carnall liberty, and all licentiousnesse of liuing.

O be it farre from all that professe Christianitie, so to thinke or speake, for good *workes* are a maine part of that worship of God which he commandeth, and will call vs to account for: they are the end of our Election, assurances of our Calling, companions of our Iustification, the practise of Sanctification, forerunners of Glorification, the effects of grace, the life of Religion, the beauty of

of Christianitie, witnesses of faith,
 nurses of hope, fruites of loue, eu-
 idences of thankfulnesse, our sacrifice
 to God, our acceptance with men,
 the difference betweene Saints and
 reprobates, the truth of repentance,
 a turning from dead workes, preser-
 uatiues from scandals, a lasting debt
 and dutie; they adde honour to our
 profession, peace to our consciences,
 further our reckning; they are scales
 of saluation, the way to the king-
 dome, follow vs to Gods tribunall;
 they are our walking in the waies of
 God, and our blamelesse conversa-
 tion, without which we are as fruit-
 lesse trees, fitted for the fire, and hy-
 pocrites that without all helpe shall
 be cast into hell; for as the word of
 truth teacheth; *without holinesse no* Heb. 12. 14
man shall see the Lord. Take know-
 ledge then and be minded, that we
 belecue and teach, both a *necessitie*
 of good works, and sundry excellent

uses of them.

- A necessitie of good works we do beleue. First, because of Gods commandement: Thou hast commanded that we should keepe thy precepts diligently. Be ye holy, for I am holy. This is the will of God, euen your sanctification. Secondly, it is Gods ordination: we are his workmanship, created in Christ Iesus vnto good workes, which God hath before ordained, that we should walke in them. Thirdly, there is a necessity of the doing, and presence of good workes, for the manifestation of the righteous iudgments of God, when he will come to be glorified in his Saints, and crowne his owne works in them: For he will iudge all men according to their deeds. And give to euery man, as his worke shall be. Fourthly, a necessity is imposed vpon vs, because we are debtors, as it is said: — We haue done what was our dutie to do. And Paul saith: Ye are debtors,

Psal. 119. 4.

Leu. 19. 2.

1. Theſ. 4. 3

Eph. 2. 10.

Mat. 25. 35

Reu. 22. 12

Mat. 23. 23

Luk. 17. 10

Rom. 8. 12

debtors, but not to the flesh, but to God
 our Creator, Redeemer, and Sanctifier,
 Ever thinke we on it, that Iesus Christ Til. 3. 14.
 gave himselfe for vs, that he might re-
 deeme vs from all iniquitie, and purifie
 vs to himselfe a peculiar people, zealous
 of good workes. The obligation and
 bond of our debt is, our Baptisme.
 —we are buried with him by Baptisme Rom. 6. 4.
 into death: that like as Christ was rai-
 sed up from the dead by the glorie of
 the Father, so we should walke in new-
 nesse of life. Fifthly, because there is no
 other way to eternall blessednesse,
 but by the practise of holinesse. For
 though good workes cannot be the
 cause of saluation, but onely Iesus
 Christ: (as it is said, *I will give thee* Isa. 49. 6.
for a light of the Gentiles, that thou
maist be my saluation vnto the end of
the world:) yet are they the way and
 path vnto life and blessednesse. *In the* Pro. 12. 28.
way of righteousnesse is life, and in the
path thereof there is no death. —Te

Rom. 6. 22 *haue your fruite in holinesse, and the end, euerlasting life.*

The vſes of good works are many and great, in regard of God, our ſelues, others, and our holy profeſſion.

First, *God is glorified by our good workes, which are (being rightly performed) a ſpeciall part of his holy worship and ſeruiſe. Herein is my Father glorified, that ye bring forth much fruite.* His grace is manifeſted by enabling vs vnto a meaſure of obe-

Eze. 36. 27 *dience: — I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and ye ſhall keepe my iudgements and do them.* God is honoured and praiſed for them, and by them:—

Gal. 1. 23. *They glorified God for me.* — *Ye are a peculiar people, that ye ſhould ſhew forth the praiſes of him which hath called you out of darkneſſe into his marvellous light.* — *Do it as of the abilitie which God giueth, that God in all things*

1. Pet. 2. 9.

1. Pet. 4. 11.

things may be glorified, through Iesus Christ. As a father delighteth in a dutifull sonne: so God delighteth in all those that beare his image, imitate his holy nature, that take pleasure in well doing, whose meate and drinke Ioh. 4.34.
it is to do their fathers will.

Secondly, by our blamelesse and good conuerfation, we become followers of the example of Christ, & of his Saints: *I haue giuen you an ex-* Ioh. 13. 15.
ample, that ye should do as I haue done to you. As Christ forgave you, so also do Colos. 3. 13
ye. Take the Prophets who haue spoken in the name of the Lord, for an exam- Ism. 5. 10.
ple (of suffering affliction, and of patience.)

Thirdly, by our holy life and obedience to God, we gaine assurance that God hath chosen vs to be heires of saluation. *Giue diligence that ye* 1. Pet. 1. 10.
make your calling and election sure, for if ye do these things ye shall neuer fall.
— If we loue in deed and truth — we know

1. Ioh. 3. 19. *know we are of the truth, and shall assure our hearts before him. Thus the truth of faith is knowne, for faith that hath no works is dead, being alone.*

Gal. 5. 6. *Neither Circumcision nor uncircumcision auaileth any thing, but faith which worketh by love. Thus also is the soundnesse of repentance*

Act. 26. 20. *knowne:—I shewed to them, that they should repent, and turne to God, and do works meete for repentance.*

Fourthly, by carefulnesse of well performing our dutie, we are heartened to looke for the performance of Gods free promises made vnto vs. So Moses had respect vnto the recompence of thereward. (Godlinesse hauing the promises of this life, and that which is to come.) We may looke for, (& obtaine, if God see it expedient for vs,) long life, a blessed posterity, peace & plentie, ioy of heart, preservation in the euill day, and whatsoeuer good is. Be ye stedfast, vnmoueable, alwaies

1. Cor. 15.
38.

abounding in the worke of the Lord,
 forasmuch as ye know that your labor
 is not in vaine in the Lord. Let vs not
 be wearie of well-doing, for in due time Gal. 6.9.
 we shall reape, if we faint not. Know

that whatsoeuer good thing any man
 doth, the same he shal receiue of the Lord

Fiftly, they that liue righteously,
 escape curses and calamities, when
 the wrath of God cometh on the
 children of disobedience. For when 2Pet. 2.5.

God spared not the old world: he saved
 Noah the eight person, a preacher of
 righteousness. God said he would
 spare Sodome and Gomorba, for ten Gen. 18.32.
 sake that were righteous. Behold my 11a. 65. 14.
 seruants shall sing for ioy of heart: but
 ye shall crie for sorrow of heart, and
 shall howle for vexation of spirit.

Sixtly, they that are of vpright
 conuersation, and are studious to a-
 bound in good workes, shall auoid
 offences: Giue none offence, neither to 1. Cor. 10.
 the Iewes nor to the Gentiles, nor to the 32.

Church

Mat. 18. 7. Church of God. For we vnto the world
 2. Cor. 6. 3. because of offences. Giuing none offence
 in any thing, that the Ministerie be
 not blamed.

Seuenthly, by our good deeds
 we win others to God, or make way
 and prepare some to conuerſion. I

1. Cor. 9. 11 am made all things to all men, that I
 might by all meanes ſaue ſome. Haue
 your conuerſation honeſt among the

1. Pet. 2. 12. Gentiles, that whereas they ſpeake a-
 gainſt you as euill doers, they may by
 your good workes which they ſhall be-
 hold, glorifie God in the day of viſita-

Rom. 11. 14 tion. I magnifie mine office, if by any
 meanes I may prouoke to emulation
 them which are my fleſh, and might

1. Pet. 3. 1. ſaue ſome of them. Ye wiues be in ſub-
 iection to your husbands, that if any
 obey not the word, they alſo may with-
 out the word be wonne by the conuerſa-
 tion of the wiues.

Eightly, righteous behauiour
 ſtoppeth the mouthes of the aduer-
 ſaries,

saries, that they cannot speake ill of vs. So the loyall and iust cariage of David towards Saul, ioyned with loue and meeknesse, preuailed so far that he made this acknowledgment:

—Thou art more iust then I. So is the will of God, that with well doing ye may put to silence the ignorance of foolish men. 1.Sam. 24.
17.
1.Pet. 2.15.

Ninthly, by charitable works the poore distressed are much releued, and such are commended and commanded in the word of God: we haue great ioy and consolation in thy loue, because the bowels of the Saints are refreshed by thee, brother. Iob saith: I deliuered the poore that cryed, and the fatherlesse, and him that had none, to helpe him; the blessing of him that was readie to perish came vpon me, and I caused the widowes heart to sing for ioy. To do good, and to communicate for, get not, for with such sacrifices God is well pleased. Philem. 7.
Iob 29.12.
Heb. 13.16

Tenthly,

Tenthly, when we do such works as beſeeme them that repent, we countenance the Goſpell of Chriſt, and our holy profeſſion. Therefore euen ſeruants are commanded ſo to

Tit. 2. 10. walke, *That they may adorne the doctrine of God our Saviour in all things.*

And this precept is giuen to all the faithfull: — *Let your conuerſation be ſuch as becometh the Goſpell of Chriſt.*

Furthermore let it be well remembered, that to the wel doing of a good worke, all the ſoure cauſes muſt meete together: the two externall, the *Efficient* and the *End*: the two internall, the *Matter* and the *Forme*.

By the *Efficient* is meant, the Author, *worker*, or *doer* of a good worke, who is no meeke naturall man, for *1. Cor. 2. 14* he doth not perceiue the things of God, much leſſe do them. No hypocrite, who doth all for himſelfe, euen when he pretendeth moſt holinneſſe, as *Judas* could ſay, *Why was not this ointment*

ointment sold for three hundred pence,
 and giuen to the poore? This he said,
 not that he cared for the poore: but be-
 cause he was a theefe, and had the bag,
 and bare that was put therein. No
 wicked man, whose very sacrifice is Pro. 15. 8.
 abomination to the Lord. But he must
 be in Christ, a new creature, a rege-
 nerate man, one that hath faith puri-
 fying the heart, and which giueth Act. 15. 9.
 him assurance, that for Christ, both
 his person and his worke is accepted
 with God. As God had first respect
 to Abel, and then to his offering: So is Gen. 4. 4.
 Gods chosen that he hath ordained to
 bring forth fruite, and be glorified that Ioh. 15. 8.
 they beare much fruite. He being the
 true author of all good works, wor-
 king in his both the will and the deed.

Secondly, the End, and principall
 scope of all our works, is the glorify-
 ing of God: whether ye eate or drinke, 1. Cor. 10.
 or whatsoener ye do, do all to the glorie 31.
 of God. Honour the Lord with thy ri- Pro. 3. 9.
 ches,

*ches, and with the first fruits of all
 Ma. 5. 16. thine increase. Let your light so shine
 before men, that they may see your good
 workes, and glorifie your Father which
 is in heaven. There are also other law-
 full subordinate ends of good workes,
 as in those nine severall vses before
 mentioned, is made plaine.*

*Thirdly, the Matter and substance
 of good workes, is not euery deuised
 worke of man vpon his good mean-
 ing and good intent. Our Saviour
 reproveth the Pharisees for their tra-
 ditions and seruices of God of their
 Ma. 15. 9. owne deuising, saying: In vaine do
 they worship me, teaching for doctrines
 the commandments of men. whatse-
 Deut. 12. 32. uer I command you, take heede ye do it;
 thou shalt put nothing thereto, nor
 take ought therefrom. So that nothing
 can be a good worke which God
 will allow, but onely what he hath
 commanded. The Law of God tea-
 cheth what good workes we must do*

a Christ out of it, answered to the
 young man, that would know *what*
nothing he should do, to have eternal Mat. 19. 16.
life. What soever things are true, ho- Phil. 4. 8.
ly, just, pure, lovely, of good report, if
there be any virtue, and if there be a-
ny praise, think on these things, these
things which ye have learned, received,
and heard in me, do, and the God of
us shall be with you.

Fourthly; the *Forme* and manner
of doing them must be as the Lord
commandeth: 1. In faith; the heart
having a well grounded persuasion, Rom. 14.
23.
that in Christ they are pleading to
God: 2. In *love*; as the precept is, *Let*
all your things be done in love. Whence 1. Cor. 16.
14.
togeth, 1. A *carefulnesse*. — They
that have believed in God, be careful
in their good works. Also a *Rea-*
sonnesse, and *forwardnesse*. — Be ready
in every good work. — Th. 3. 2.
Gal. 1. 10.
Only they
would, that we should remember the
power, the same which I also was for-

*ches, and with the first fruits of all
 Mat. 5. 16. thine increase. Let your light so shine
 before men, that they may see your good
 workes, and glorifie your Father which
 is in heauen. There are also other law-
 full subordinate ends of good works,
 as in those nine seuerall vses before
 mentioned, is made plaine.*

*Thirdly, the Matter and substance
 of good workes, is not euery deuised
 worke of man vpon his good mea-
 ning and good intent. Our Saniour
 reproveth the Pharisies, for their tra-
 ditions and seruices of God of their
 Mat. 15. 9. owne deuising, saying: In vaine do
 they worship me, teaching for doctrines
 the commandements of men. Whatsoe-
 Deut. 12. 32 uer I command you, take heede ye do it;
 thou shalt put nothing thereto, nor
 take ought therefrom. So that nothing
 can be a good worke which God
 will allow, but onely what he hath
 commanded. The Law of God tea-
 cheth what good works we must doe*

fruits of all
 ht so shine
 e your good
 ther which
 other law-
 od works,
 es before
 substance
 y deuised
 od mea-
 Saniour
 their tra-
 of their
 aine do
 doctrines
 whatsoe-
 ye do it;
 eto, nor
 nothing
 ch God
 he hath
 God tea-
 must do:

Christ out of it, answered to the
 young man, that would know what
 thing he should do, to haue eternall
 life. Whatsoeuer things are true, ho-
 nest, iust, pure, louely, of good report, if
 there be any vertue, and if there be a-
 ny praise, thinke on these things; these
 things which ye haue learned, receined,
 and heard in me, do, and the God of
 ours shall be with you. Mat. 19. 16.
Phil. 4. 8.

Fourthly, the *Forme* and manner
 of doing them must be as the Lord
 commandeth: 1. In faith, the heart
 hauing a well grounded perswasion, Rom. 14.
23.
 that for Christ they are pleasing to
 God. 2. In loue, as the precept is, Let
 all your things be done in loue. Whence 1. Cor. 16.
14.
 springeth, 1. A carefulnesse: — They Tit. 3. 8.
 which haue beleeued in God, be carefull
 to maintaine good workes. Also 2. Rea-
 lineffe, and forwardnesse, — Be rea- Tit. 3. 1.
Gal. 2. 10.
 dy to euery good worke. — Onely they
 should, that we should remember the
 pure, the same which I also was for-

ward to do. 3. Timely for the good of
 Pro. 3. 37. the receiver. withhold not good from
 them to whom it is due, when it is in the
 power of thy hands to do it; say not to
 thy neighbour, Go and come againe, and
 to morrow I will giue thee, when thou
 2. Cor. 9. 7. hast it by thee. 4. Chearefully, for God
 loueth a chearefull giuer.

Thirdly, discreetly, and with iudg-
 Eccles. 8. 5. ment, For a wise mans heart discer-
 neth both time and iudgement. And
 Psal. 112. 5. as in the Psalm: A good man sheweth
 fauour, and lendeth and will guide his
 affaires with discretion. Doing first
 good to them that excell in vertue,
 and then to others, after the exam-
 ple of the Samaritan. Yea prouident-
 ly to take occasions of doing good:
 Gal. 6. 10. As we haue opportunitie, let vs daunt
 vnto all men; especially to them who
 are of the household of faith.

Fourthly, Plentifully. The praise
 Act. 9. 36. of Tabitha is, that she was a woman
 full of good workes and almes deeds.
 Charge

Charge them that be rich, that they do
 god, that they be rich in good workes,
 ready to distribute, willing to commu-
 nicate. 1 Tim. 6. 18

Fiftly, zealously and earnestly must
 good workes be done, with seruent
 desire of heart, and outward dili-
 gence. — He gaue himselfe for vs, to
 purifie vs to himselfe a peculiar people
 zealous of good workes. Tit. 2. 14.

Sixtly, Constantly also, and not for
 twice or thrice, and then give over.
 Let vs not be wearie of well doing, for
 in due time we shall reape if we faint
 not. Gal. 6. 9.

Thus we teach good workes, thus
 we practise, thus we encourage all
 hereto, yea, we ceasse not to pray
 that we may walke worthy of the Lord,
 unto all pleasing, being fruitfull in e-
 uery good worke, and increasing in the
 knowledge of God. Colos. 1. 10

The second use and fruite
 Which we are to make by our know-
 ledge

ledge of holy *Maries* blessednesse, is, to be informed and taught, that it is the nature of true faith, to apply to our owne selues apart, personally & particularly, the promises of saluation, and to *put on Christ*, as a man putteth on his owne garment vpon his body: not onely to beleeue that Christ and all his riches is *ours*, but also that *Christ is mine*, and I am his. So said the Spouse of Christ: *My*
Cant. 2. 16. *beloued is mine, and I am his*: so said
Luke 1. 47. the holy mother of Christ, *My soule reioyceth in God my Saviour*. It was no affectation of singularitie in that gracious woman to say, *my Saviour*, (as though he had bene hers alone.) But so she well expressed the life of true and liuely faith vnto vs. And after her example, euery Christian for himselfe is to beleeue his owne saluation, building his assurance, first
2. Cor. 5. 19 on Gods loue in Christ, *reconciling vs to himselfe*. Secondly, and on the truth

truth of Gods free and vncchangeable promises, sealed in our hearts by the spirit of adoption:— We received *not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God.* It is a conceit without warranty, to think this was a prerogative granted to her alone, or to Peter, Paul, or some few that haue it by reuelation: for euery one that is effectually called, doth particularly, with such application to himselfe, so beleeue as she did; and hath no sound and certaine comfort till he so beleeue. Marke in heedfully, how Paul so applieth to himselfe the promise of life, and then to all, & euery of the faithfull, that loue Christs coming:— *I haue kept the faith, henceforth is laid up for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me, at that day; and not to me onely, but to ALL them also that*

1. Cor. 2. 12

2. Tim. 4. 8.

that done his appearing. He that doth not beleue particularly, and faithfully, that Christ Iesus is His Saviour, his beleefe is no better then the faith of diuels; they beleuee Christ is a Saviour to some men, but they beleue not that he is their Saviour. As of old euery one that sprinkled his dore posts with the bloud of the Paschall Lambe, was assured by the promise of God, that he should escape the destroying hand of the Angel: so euery one is baptized severally, that he may have a personall beleefe, that *His finnes* are washed away in Christs bloud, and He shall escape the wrath to come. *Philip* will not baptize the Eunuch till he professe such a faith: *Thou mayest be baptized if thou beleuest with all thine heart.* We haue a cloud of witnesses of the holy ones, that thus apart to themselves applied the promises of God, whose steps we must follow.

Exod. 12.
13.

AG. 8. 37.

we wil haue true peace in our soules. *Iob* expresseth his faith apartly, and particularly thus: *I KNOW that MY redeemer liueth.* In *Isaias* we reade: *My soule shall be ioyfull in MY God.* In *Abacuk*: *I will reioyce in the Lord, I will ioy in the God of MY saluation.* In *Zacharie*, *I will say it is my people, and they shall say, the Lord is MY God.* So *Dauid*, *The Lord is MY light and MY saluation.* *Elizabeth* the mother of *Iohn Baptiste*, whence cometh this to me, that the mother of MY Lord should come to me? *Thomas* the Apostle after he was healed of his vnbeleefe, could say: MY God, MY Lord. *Paul* most humbly acknowledgeth: *I liue by the faith in the Sonne of God, who hath loved ME, and giuen himselfe for me.* It is no presumption to belecue all that God hath promised, nor to waite for all he intends to giue vs. But it is the great sinne (for which the holy Ghost will reprove the world:) *Be-*

Ioh. 16. 9. *cause they beleene not on Christ.* As a wounded man hath not comfort of his incarnatiue plaister, till it be laid on his fore: so haue we no fruit of Gods sweete promises, till we apply the close to our soules. Who knoweth not that the commandements, Thou shalt not kil, nor commit adulterie, nor steale, are given to euery of vs: as if he had said, Thou *Iohn, Thomas, Peter, &c.* shall obey me when I say, *Thou shalt not kill, &c.* So the promises of saluation for comfort, are spoken to vs as if he named euery beleeuer seuerally. It will do thee no good, nor put any comfort into thy soule, to beleene the resurrection of the dead, and life euertlasting: except thou beleue, that thou thy selfe shalt at the end of the world rise againe, and enioy life euertlasting. *Isa.* prophecying of the coming of the *Messias* into the world, saith not onely, *A Child is borne,*

borne, but vnto vs a childe is borne,
 vnto vs a sonne is giuen. So the An-
 gels that were messengers of glad ti-
 dings, say, *Vnto you is borne this day a* Luke 2.11.
Sauour which is Christ the Lord. So
 the Prophets and Apostles lay
 downe to their hearers their particu-
 lar sinnes, particular punishments,
 and particular comforts when they
 repent. Our dutie and comfort it
 shall be, where God speaketh to all
 his generally, to apply it our selues
 particularly. As *Seeke ye my face: my*
heart answered vnto thee, O Lord, 1 Psal. 27.8.
will seeke thy face.

The third vse and fruite

Is comfort and reioycing for the cer-
 tainty of blessednesse by faith in
 Christ Iesus. So the Virgine *Marie*
 hauing much assurance of her owne
 saluation: *Her spirit reioyced in God* Luke 1.47.
her Sauour. So the Lord bad his sea-
 uentie disciples, *Reioyce that their* Luk. 10.35

*names were writtten in heauen. Now reioycing which God commandeth, is for good things that are certaine, and not vncertaine. Be it so, that such as know not that the Lords loue is towards them, are euer full of doubting and vncertaintie: and say, the Apostles & Disciples of Christ, by Christs reuelation might be sure and certaine of their owne personall and seuerall saluation, but so cannot others. Let such be put in mind, that where true faith is, there is also a true assurance of blessednesse: the holy Ghost reaching vs, that faith, assurance, and reioycing in the Lord, go together. *Iustified by faith we haue peace with God, through our Lord Iesus Christ, by whom also we haue accessse by faith into the grace wherein we stand, and reioyce in hope of the glorie of God.* Againe, *Reioyce in the Lord alway.* Agreeable whereto is that in *1 Pet. 1. 8.* Peter. — *In whom, though ye now see him**

Rom. 5. 1

Phil. 4. 4.

1 Pet. 1. 8.

him not, yet beleeuing YE REIOYCE,
 with ioy vnspeakeable and full of glo-
 rie. And for assurance and certain-
 tie, the holy exhortation is: *Let vs* Heb. 10. 22.
draw neare with a true heart in full
assurance of faith. We could not at-
 taine to this assurance of Gods loue,
 but that we haue receiued the Spirit 1. Cor. 2. 12.
 which is of God, that we might know
 the things that are freely giuen to vs
 of God. He it is that perswades our
 hearts infallibly, enabling vs to be-
 leue the power, truth, and loue of
 God to vs. we are kept by the power of 1. Pet. 1. 5.
 God, through faith, vnto saluation.
 What more assurance can we desire?
 or what surer ground of reioycing,
 then to know that we are kept for
 saluation, and saluation kept for vs?
 as it is there also said: — That the in- 1. Pet. 1. 4.
 heritance incorruptible is reserved in
 heauen for you. Yea & that we might
 haue strong consolation, we haue
 the Lords oath, abundantly to shew to Heb. 6. 18.
 the

the heires of promise, the immutabilitie of Gods counsell for blessing vs. And as the Lord is true in his promises, so is he cōstant in his loue, the word

Iohn 13.1. witnessing that: — *Having loved his owne which were in the world, he loved them vnto the end.* Hence it is that

Ephel. 3.12 *we haue boldnesse, and acceſſe with con-*

Heb. 4.16. *fidence by faith of him.* Knowing the

Rom. 5.2.

1. Theſſ. 1.5 power of the word: *The Goſpell coming vnto vs in power, and in the holy Ghost, and in much aſſurance; and the power of faith, that it is a ground or*

Heb. 11.1. *confidence, A ſubſtance of things hoped for, the euidence of things not ſeene.* The phraſe or ſpeech of Scripture, is not to doubt of Gods loue, to weene, trow, or thinke well: but to haue cōfidence, aſſurance, to beleue

Iohn 6.69. *and to know: we beleue, and know that thou art Chriſt, the Sonne of the*

Rom. 4.31. *liuing God. Abraham was ſtrong in faith, fully perſwaded, that what God had promiſed, he was able to performe.*

Moſt

Most comfortable are the words in
Iohn: Behold what manner of loue the
 Father hath bestowed upon vs, that
 we should be called the sonnes of God.
 — Now are we the sonnes of God, and *1.Ioh.3.2.*
 it doth not yet appeare, what we shall be;
 but WE KNOW, that when he shall ap-
 peare we shall be like vnto him, for we
 shall see him as he is. Paul vseth much
 vehemencie herein: Prone your selues *1.Cor.13.5*
 whether ye be in the faith, examine
 your selues; KNOW YE not your owne
 selues, how that Christ Iesus is in you,
 except ye be reprobates? And in ano-
 ther place: KNOW YE not that ye are *1.Cor.3.16*
 the Temple of God, and that the Spirit
 of God dwelleth in you? Martha spea-
 king of her brother Lazarus that was
 dead, saith: I KNOW that he shall rise *Ioh.11.24*
 againe, in the resurrection at the last
 day. Can we know a certainty of the
 resurrection of the dead, and may we
 not as well know the other parts of
 our faith which we confesse, a parti-
 cular,

- cular, and true assurance of the forgiveness of our sinnes, and of our living everlastingly in the kingdome of Christ? Sure we are, the Lord checketh doubting, and reproveth staggering, mistrust, fearefulnesse, unbelief, and waivering, where we have any promise to stay vpon. Let not him that wauereth, thinke that he shall receive any thing of the Lord. If ye have faith and doubt not. O thou of little faith, wherefore didst thou doubt? and why are ye fearefull, O ye of little faith? If it be objected that very faithfull and holy men haue doubted, bene dejected, and bewrayed their lacke of this assurance of faith: as *Tomas*, when he said, *I am cast out of thy sight*. *Dauid* when he brake out, *Is his mercie cleane gone for ever? doth his promise faile for evermore?* *Iob*, when he ran into extremitie of passion. *O that God would destroy me, that he would let his hand go, & cut me off!*

To these and the like we returne
 this answer : that like as the beauti-
 full Sunne is sometime eclipsed, and
 the light of it to vs-ward, is dimini-
 shed for a time : and as *Jacob*, when
 he had prenailed with God, and got
 a blessing, yet halted on the one Gen. 32. 31.
 thigh : so the holiest vpon the earth
 fall, & faile in dutie, and yet recouer
 theselues through the seed of grace 1. Ioh. 3. 9.
 which God hath put in them, and so
 constantly to the end persist in grace
 and sanctimonie.

Yet to make it plaine by a fuller
 manifestation, know : First, that at
 the first conuersion of a sinner, he
 hath not full assurance of Gods loue
 to him, but beleeuing his sinnes are
 pardonable, afterward by spirituall
 growth he cometh to perswasion;
 they are pardoned; lastly to an infal-
 lible assurance and certainty there-
 of, as we reade of *Abraham*, and
Paul. Faith is first like a bud, then a Rom. 4. 21
8. 38.
 blossome,

Eze. 47. 3.

blossome, and after fruite of a full growth. As the waters that issued out from vnder the Temple, first tooke the Prophet to the ancles, then to the knees, after to the loynes, lastly, became a river that could not be passed over: so are the graces of God in his children, small at the first, and haue their growth both by degrees, and by attending to the word of his grace. So Paul thanked God that the faith of the Thessalonians grew daily.

2. Thes. 1. 4

2. Secondly, by some fall into a heinous sinne, faith is much weakened; euen as a mans body is by a sharpe and sore disease: which moued David to cry, Cast me not away from thy presence, take not thy holy spirit from me; restore to me the ioy of thy saluation, and stablish me with thy free spirit.

Psal. 51. 11.

3. Thirdly, in time of grieuous tentations, when Satans suggestions moue him to thinke hardly of God, and

and to thinke of himselfe that he is
not an hypocrite, deceining both
himselfe and others; & though God
be good to his Saints, yet hath he
forsaken him, that he is no true
member of Christs Church, but as a
dead branch. Notwithstanding this
fall in the spirituall combate, there is
reconuerie, God putting his hand *Plal. 137. 24.*
under, that though he fall, yet he fall
not away. In such fearefull skir-
mishes it is with Gods elect, as it was
with the Patriarch *Iacob* in his trials,
for he once thought, that he had lost
three of his children: *Ioseph is not, and* *Gen. 42. 36.*
Beniamin is not, and ye will take Benia-
min; yet through the kindnesse of his
God he receiued them all three a-
gaine, to the great ioy and gladnesse
of his heart. So when faith seemeth
to be quite lost and extinguished, or
at the most, like a sparkle of fire co-
uered with embers, yet where it once
was in truth, it is recovered fully, (as
I in

Eze. 47. 3. blossome, and after fruite of a full growth. As the waters that issued out from vnder the Temple, first tooke the Prophet to the ankles, then to the knees, after to the loynes, finally, became a river that could not be passed over: so are the graces of God in his children, sinall at the first, and haue their growth both by degrees, and by attending to the word of his grace. So Paul thanked God that the faith of the Thessalonians grew daily.

2. Secondly, by some fall into a heinous sinne, faith is much weakened, such as a mans body is by a sharpe and sore disease: which moved Dauid to cry, *Cast me not away from thy presence, take not thy holy spirit from me, restore to me the joy of thy salvation, and stablish me with thy free spirit.*

3. Thirdly, in time of grievous temptations, when Satans suggestions moue him to thinke hardly of God, and

and to thinke of himselfe that he is
 but an hypocrite, deceiuing both
 himselfe and others; & though God
 be good to his Saints, yet hath he
 forsaken him, that he is no true
 member of Christs Church, but as a
 dead branch. Notwithstanding this
 fall in the spirituall combate, there is
 arecouerie, God putting his hand
 vnder, that though he fall, yet he fall-
 leth not away. In such fearefull skir-
 mishes it is with Gods elect, as it was
 with the Patriarch *Jacob* in his trials,
 for he once thought, that he had lost
 three of his children: *Ioseph is not, and* Gen. 42.36.
*Simcon is not, and ye will take Benia-
 min:* yet through the kindnesse of his
 God he receiued them all three a-
 gaine, to the great ioy and gladnesse
 of his heart. So when faith seemeth
 to be quite lost and extinguished, or
 at the most, like a sparkle of fire co-
 uered with embers, yet where it once
 was in truth, it is recovered fully, (as

- in *Dauid* and *Peter*) and manifesteth it selfe, sometime, in 1. *Prayer*; for though fainting faith said, *We perishe yet struggling*; and recovering faith cryed: *Lord saue vs.* *Ionas* soule fainted in him, Yet remembred the Lord, and his prayer came to him in his holy Temple. Otherwise, by 2. *Hope*:—
- Mat.* 8. 25. On thee O Lord do I waite, thou wilt beare me my Lord my God. Why art thou cast downe my soule, why art thou disquieted within me? Waite on God, for I will yet giue him thanks, be is my present helpe and my God. In 3. *Humiliation* also: If he say I haue no delight in thee, behold here am I, let him do to me as seemeth good in his eyes.
- 2. Sam.* 15. 26. The perplexitie of some in sundrie temptations is not vnlike *Dauids*, and his men at *Ziglag*, who in their owne sense were miserable, when their wiues and children, (and all that they had) were caried a way captiues; and yet behold, after carefull vling

vsing of good and discrete meanes, 1.Sam.30.
 recovered all that the *Amalekites* 3.19.
 had taken away. So though for a mo-
 ment we are deiected, and seeme to
 be forlorne: yet God in his time, *Psal.63.9.*
 (which is alwaies simply best) giueth
 a recouery, with comfort and reioy-
 cing in the Lord. *Noahs* arke may be
 much tossed, rocked and shaken; but
 drowned it cannot be: so the faith of
 the Saints is assaulted, weakened, and
 battered, but neuer finally and whol-
 ly overcome. *We are troubled on euery* 2.Cor.4.8.
side, yet not distressed: perplexed, but
not in despaire, persecuted, but not for-
saken; cast downe, but not destroyed.
The bush burned and consumed not, Exod.3.2.
 for God was in the midst of it.

To draw to an end, that the called,
 chosen, and faithfull, may haue sin-
 cere rest, tranquillitie, comfort of
 mind and conscience, a true and vn-
 doubted assurance of eternall bles-
 sednesse by Iesus Christ, God that is

118 THE BLESSEDNES

the giuer of the gift, giueth also wit-
 Rom.8.16. nesse thereof. *Gods Spirit beareth*
witnesse with our spirit, that we are
 1.Ioh.3.24. *the children of God.* And as Iohn saith
 (who most clearely and often tea-
 cheth this infallible certainty,) *Here-*
 4.13. *by we know he abideth in vs, euen by*
 5.13. *the Spirit which he hath giuen vs.*
 Now the fruits of our spirit renewed
 by his Spirit, though they are not all,
 in all beleeuers, in like measure, and
 at all times; yet are they of such po-
 wer, as giue vs comfort, and discern
 vs from the vngodly and wicked,
 they are to vs pledges of Gods loue,
 and as the gate of heauen: as name-
 ly, a searching out of our sinnes and
 defections, a groning vnder the bur-
 then of them, an hatred and abhor-
 ring of them, a striving against them,
 a labour and watchfulnesse to pre-
 uent sinnes, and timely to cut off the
 occasions of them; a mourning for
 the sinnes of the land, an hanging
 after

after righteousness, true loue to
God and his children, and the word
of his grace; patient hope, waiting
on God, knowing that he will blesse
both prosperitie and aduersitie vnto
vs; a desire aboue all things to please
God, vprightnesse of heart without
hypocrisie, and endeouour to keepe
a good conscience, to walke in our
calling faithfully and chearefully;
boldnesse with God, in humble
prayer, thankfulness for all his good-
nesse to vs, these and the like do as-
sure vs that we are borne of God. As
for our certainty to perseuere in
grace, the foundation of it is not on
the earth, (for so it would fall,) but
on the Lords faithfulness. He now
hath the keeping of vs, and of our
blisse; it is not in our hands, as it was
in Adams, who quickly lost it. *He will
confirm you to the end, that ye may be
blamelesse in the day of our Lord Iesus
Christ. God is faithfull, by whom ye*

1. Cor. 1. 8.

are called vnto the fellowship of his
Sonne Iesus Christ our Lord. Yea he
 hath made a sure Couenant, so to re-
 new vs, that *He will put his feare in-*
to our hearts, that we may neuer depart
from him.

Maruellous is the light that God
 hath put into mans eye, whereby he
 seeth the earth about him, and the
 heauens aboue him, without paine,
 in a moment: but more admirable
 is the sight of faith, which can see
 before the world God electing vs to
 saluation in his Sonne our head,
 in the world redeeming vs by his
 Sonne our *Mediator*, after the world
 glorifying vs with his Sonne our
 King in the heauens for euermore.
 The loue of God (which is our life)
 is ancient, free, sweete, constant,
 great, vnspeakable, incomprehensi-
 ble and eternall. God hath given his
 Sonne to be our Satiour: his Spirit
 to be our Comforter, and he will be
 our

our glorie eternally. Let all the
Lords redeemed say, and that con-
tinually, with deuout and religious
hearts: *My soule doth magnifie the*
Lord, and my spirit reioyceth in God
my Saviour. Blessing and glorie, and Reu. 7.12.
wisedome, and thanksgiuing, and ho-
nour, and power, and might,
be vnto our God for euer
and euer, Amen.

I 4

The

The comfort of a Christian, by assurance of Gods loue to him.

My peace of heart, my happinesse,
My sweetest ioy is this:

Ephe. 1.4. That God me lou'd, ere world was made,
And purpos'd me to blisse.

Iohn 13.1. This sure decree for lasting life,
This bountie great and free:

Ephe. 1.5. He hath fulfilld in Christ his Sonne,

Iohn 6.39. Whom he hath giuen for me.

Rom. 5.12. Our fall in Adam fearefull was;
17.

We left a cursed race:

Yet Christ our King, the Lord of life,

Act. 15.11. Hath sau'd us, by his grace.

Iohn 5.25. A powerfull voice his Gospell hath,
To raise vp dead in sinne:

2. The. 2. Whom he doth call effectually,

14. Are strongly brought to him.

Act. 11.17. I call'd, I come: I runne with ioy,
I haste Lord vnto thee:

Mar. 10.49 As Bartimeus boldly went,
When Christ said: Come to me.

Act. 11.18. Repentance thou doest giue to life,
The seale of thy sure loue:

Mat. 21.32. By it I stand in state of grace,
As new-borne from above.

When

When Law doth giue me sight of sinne,
 My soule doth melt and rent:
 My troubled sp'rite and broken heart,
 Doth grieue and much lament.
 I am asham'd of all my faults,
 To God I them confesse:
 I iudge my selfe a wicked wretch,
 And of my selfe helplesse.
 When sinne and Satan bid despaire,
 Gods voice speakes to mine eare:
 Beleene in Christ, his grace is great,
 Shake off mistrustfull feare.
 He mercie shewes to humbled men,
 Heart-wounded he doth cure:
 He fills the fainting soule with ioy,
 Their comfort he makes sure.
 He great, he good, he slow to wrath,
 His kindnesse shewes to all:
 He casts-off none that seeke to him,
 Yea he doth sinners call,
 All ye that wearie are of sinne,
 Whom it doth lode and quell:
 Come ye to me, I will you ease,
 My peace with you shall dwell.
 These gracious words of Christ my Lord,
 These comforts strongly pierce:
 This Gospell moues my heart to bleed,

Rom. 7.7.
 1. Chro. 34.
 37.
 Iob 33. 27.
 Ier. 31. 19.
 Psal. 32. 5.
 1. Tim. 1. 13

Act. 16. 31.
 Luk. 4. 18.
 Luke 1. 53.
 Exod. 34. 6.
 Iohn 6. 37.

Mat. 11. 28.
 Cant. 5. 2.
 Ier. 31. 3.

My

- My sobe for sinne increase:*
 Psal. 51.4. *That I my God, my Father deare,*
With sinnes should so prouoke:
 Gen. 39.9. *And hauing found such mercy rare,*
Should so cast off his yoke.
 Iere. 9. 1. *A floud of teares I do desire,*
To weepe both night and day:
 Ephe. 4.30. *That I haue grien'd the spirit of grace,*
And turn'd his face away.
In stead thereof, some holy flames,
Are kindl'd from aboue:
 Luke 7.47. *And many sinnes to me forgiven,*
My God I do much loue.
My selfe, my seruice ioyfully,
 Psal. 119. *A fresh to him I vow:*
 106. *With seil'd heart, to tread the path,*
That he doth best allow.
 Gen. 5.22. *My care is now to walke with God,*
To trust in him for aye:
On him to hope, and him to loue,
In all things to obey.
 1. COL. 10. *His glorie I will soundly seeke,*
 31. *His praises forth will tell:*
 Psal. 145.2. *In Saints on earth will I delight,*
 Psal. 16.5. *In vertue that excell.*
 Psal. 119. *His holy word will I esteeme,*
 111. *As rule of life most pure:*

And strine to line as it directis,

To make my calling sure.

1. Pet. 1. 10.

The life of grace, as way to blisse,

I wholly will embrace:

And shun all waies of wickednesse,

That may my life disgrace.

Yea I will warre against all sinne;

1. Tim. 6. 12

And stoutly still will fight:

Eph. 6. 10.

Perswaded sure through Christ my King,

To conquer by his might.

And though through frailtie of my flesh,

I faile, I fall, or sinne:

Mine inward man doth it detest,

Rom. 7. 15.

And loath to lie therein.

My heart can witnesse, that by me

When Gods Law was transgressed:

It was not I, but Adam old,

Rom. 7. 17.

Indwelling sinne, my guest.

Which like unto Goliath strong,

Doth daily vex and rage:

Whereas mine inward man is weake,

Like David young of age.

Yet shall mine inward David once,

1. Sam. 17.

Triumphantly prevaile:

51.

And great Goliath overthrow,

Who doth so sore assaile.

Meane while, each conquest over sinne,

Makes

Makes Gods loue to appeare:

*Psal. 116. 17 And I new thanks, and praise to him,
Will offer in his feare.*

*Another signe of Gods sure loue,
I cannot chuse but know:*

In that both Diuell, and foes did rage,

Psal. 41. 11. Yet could not me downe throw.

*For God my strength, did me uphold,
And kept me safe and sure:*

*1. Sam. 12. He is no changling now to shrinke,
His mercies still endure.*

*Psal. 136. 1. And though my fals bring griefe and feare,
I shall not fall away:*

*Iohn. 8. 18. The sheepe of God cannot be lost,
Although they go astray.*

*Eze. 34. 11. For Christ doth go to wildernesse,
When one sheepe he doth lacke:
He seekes it there, vntill he find,*

*Mat. 18. 12. And brings it on his backe.
The Couenant old to do vs good,
And put in vs his feare:*

*Ier. 32. 40. That we from him should not depart,
It doth my soule much cheare.*

*Luk. 22. 32 That Peters faith might neuer faile,
Christ here on earth did pray:
He now in heauen my Advocate,
Will me uphold and stay.*

A surer scale, a sweeter pledge,

God giues me inwardly :

His holy Spirit, which in my heart,

Rom. 8. 16.

Doth Abba Father crie.

My free Adoption he makes knowne,

1. Ioh. 2. 20

My deare Redemption scales :

My full Attouement with my God,

Rom. 8. 16.

He inwardly reueales.

He bends my heart vnto his will,

Eze. 36. 17

He guides me by his Law :

To trust in him, to loue him still,

On him to stand in awe.

His pow'r sometimes though I feele was,

Through sinne, and fleshy feare:

Yet seede of grace, sowne in my heart,

1. Ioh. 3. 9.

In time doth me vpreare.

His loue so old, so sweete, so firme,

My heart with ioy doth fill:

Whom once he loues, he neuer leaues,

Ioh. 13. 1.

But doth embrace him still.

The legacie of lasting life,

Rom. 8. 13.

His gift it is, most free :

How then can any thing debarre,

Or keepe the same from me ?

Wherefore were scales to Couenant set?

Mat. 26. 28

Why did our Lord oft sweare?

Isa. 34. 9.

But to cheare vp the fainting soule,

And

*And make his loue appeare.
Hence I by faish, vnto my selfe
Gods promises apply:*

*Gal. 2. 20. And say with Paul, Christ so lou'd me,
That he did for me die.*

Ioh. 18. 17. And though with Peter I fall farre,

Ioh. 20. 24. Or do with Thomas doubt:

*Matt. 12. 20. Thou that breakst not the bruised reede,
Nor smoking flaxe put out:
As thou didst them restore in grace,
And made them to abide:*

*So wilt thou me, who onely art
Ioh. 20. 28. My King, my God, my guide.
So whether it be thy holy will,*

*Rom. 14. 8 That I shall liue or die:
I am thine owne, and so shall be,
Now and eternally.*

*Luke 1. 47. Wherefore in God my Saniour,
My soule do thou reioyce:
In praying of his holy Name,
Lift vp a chearefull voice.*

*Psal. 107. 22 In offering vp such sacrifice,
Lord make me spend my daies:
Make it my studie, and my ioy,
To giue thee thanks and praise.*

The Complaints of a Sinner.

The Comforts of our Saviour.

SINNER.

Conceiv'd in sin, in sin brought forth, *Psal. 51. 5.*
 Sold vnder sinne I was: *Rom. 7. 14*
 Seeds of all sinne, in me: vile, vaine, *Rom. 5. 12.*
 I vglie am, alas. *Gen. 3. 11.*

SAVIOVR.

A Saviour I, am to that flocke, *1. Cor. 6. 17*
 Whom I anew create: *Ioh. 1. 13.*
 Thou borne of God, by new-birth art, *1. Cor. 6. 11*
 Through me, in happie state.

SINNER.

The Law of God, as iust, and good, *Rom. 7. 12.*
 Doth blesse who it fulfill:
 But me for my foule faults and sinnes,
 It doth both curse and kill. *Gal. 3. 10.*

SAVIOVR.

The holy Law of God most high,
 I haue fulfilled for thee: *Rom. 10. 4*
 Beleene the Couenant of my grace, *Heb. 8. 10.*
 And blessed thou shalt be. *Act. 16. 31.*

SINNER.

The guilt of sinne, breeds griefe, & dread, *Rom. 6. 11*
 It woundeth as a sword: *7. 11.*

An

Psal. 38. *An hell on earth it seemes to me,
What helpe for this O Lord?*

SAVIOVR.

1.Pet. 3. 18 *When I the iust, for vniust died,*
1.Pet. 1. 24. *And bare your sinnes on tree:*
From guilt of sinne, I clearly set
Exc. 18. 17. *Repentant sinners free,*

SINNER.

Rom. 6. 23. *Sharpe punishments, with wrathfull rod,*
1.Cor. 10. 5 *By each sinne we procure:*
What mortall man can them escape,
Or yet the stripes endure?

SAVIOVR.

Iohn 1. 29. *The Lambe of God your sinnes hath borne,*
Ioh. 3. 16. *Beleeuers are made free:*
Deut. 8. 1. *To worke amendment, rods are sent,*
To trie, and humble thee.

SINNER.

Rom. 7. 23 *Sinnes bondage, blinds, besots my mind,*
My heart to euill bends:
Rom. 8. 7. *To hate the good, to loue the bad,*
To aime at sinfull ends.

SAVIOVR.

Rom. 6. 11. *Thou seruant made to righteousnesse,*
By my grace art set free:
1.Cor. 10. 4 *Though yet a while thou tug and toile,*
Till warfare ended be.

SINNEL

SINNER.

Through flesh so fraile I oft am foild,

Rom. 7.12.

What I would not, I do:

What good I would, I leaue undone,

Rom. 7.19.

This weakenesse works my wo.

SAVIOVR.

Yet spirit of the flesh doth courbe,

Rom. 7.22.

And shall in time all sway:

1. Cor. 9.17

This battell will a conquest bring,

Rom. 8.13

To perfect peace make way.

SINNER.

The wicked world on euill set,

1. Ioh. 5.14.

Allures me vnto sinne:

Has sundry snares, and fearefull plagues,

Iam. 4.4.

And oft wraps me therein.

SAVIOVR.

Thy home is heauen, seeke after it;

2. Cor. 5.2.

Vaine worldly pleasures flie:

A friend to world, is foe to God;

Iam. 4. 4.

Loe thou the things on hie.

SINNER.

The vglie Diuell sweld with spite,

Rom. 12.17.

To sinne doth tempt me still:

And Lion-like seekes here and there,

1. Pet. 5. 8.

Whom to deuoure and kill.

K

SA-

SAVIOUR.

- Ioh. 4. 7. *By faith resist, and he will sue,*
 Ioh. 12. 31. *From heauen he is out cast:*
 Rom. 16. *And vnder foote he shall be trod,*
 20. *Through my great power at last.*

SINNER.

- Heb. 12. 15. *Vnwelcome death, so gastly grim,*
 12. 10. *Untimely comes with speed:*
 Heb. 9. 17. *My precious life it will cut off,*
And keepes me in much dread.

SAVIOUR.

1. Cor. 15. *I conquer'd Death, Deaths sting is gone,*
 55. *It ends thy cares and sinnes:*
 Philip. 1. 21. *To lasting life its as a gate,*
By it thou entrest in.

SINNER.

- Luk. 16. 34. *Hell-torments are a lining death,*
The paines of easelesse wo:
 Rev. 19. 10. *For sinners, these prepar'd of old,*
These fright my heart also.

SAVIOUR.

- Iob 42. 6. *Mourne for thy sinnes, abhorre thy selfe,*
Haue stedfast faith in me:
 Rev. 20. 14. *I vanquish'd death, and hell also,*
For all that faithfull be.

SINNER.

*The dreadfull day of doome drawes on,
When all men must appeare:*

2. Cor. 5. 10

*The Iudge is iust, our sinnes are great,
What will then ease my feare?*

Act. 17. 31.

SAVIOUR.

*The righteous Iudge thy Saviour is,
Who will thee surely blisse:*

Iohn 5. 27.

*But hypocrites will send to hell,
The righteous doome is this.*

Mat. 24. 51.

SINNER.

*O Saviour sweete, my life, my light,
Instruct me to know thee:
What is thy will, what is that good,
Thou hast Laid up for me.*

*Unfained faith in me increasa,
And make me strong therein:
To vanquish Satan, doubts, and feares,
And each presumptuous sinne.*

*Teach me with patient hope, to waite
On thy good pleasure still:
With true submission of my heart,
And conquest of my will.*

K 2

My

My frozen heart set thou on fire,
 With loue of thee my Lord:
 With loue of grace, of heauen, of Saint,
 With loue of thy sweet word.

The holy feare of thy great Name,
 So put into my heart:
 As may cause me from wickednesse,
 And from all sinne depart.

The sacrifice of daily thankes,
 From ground of heart I giue:
 To thee my God, with ioyfulnesse,
 By whom my soule doth liue.

Let all my life set forth thy praise,
 And therein neuer cease:
 O grant me growth in godlinesse,
 O let mine end be peace.

FINIS.

Th
L. 105.

THE
BLESSEDNES
OF
MARIE

the Mother of

IESVS. G. 10. Shaw.

LUKE I. 28. 45. 48.

Blessed art thou among women.

Blessed is she that beleenued.

All generations shall call me blessed.



LONDON,
Printed by RICHARD FIELD dwelling
in Great Woodstreete. 1618.





TO THE RIGHT
VVORSHIPFULL
AND WORTHY LADIE,
Ladie DOROTHY ZOVCH, the
vertuous wife of Sir EDWARD
ZOVCH Knight,
at Oking:

IOHN SHAW desireth increase of all
true comfort here, and hereafter
euerlasting blessednesse.

THe Scripture of truth,
wherein the mysteries of
Religion are treasured
up, hath three (amongst
others) not a litle more eminent, most
worthie of our daylie and holiest medi-
tations. They are by some called, The
wonders of wonders, & are in them-
selues most admirable, and surpassing
A 2 comfort.

Bernardus
in Vigilia
Natalis.

THE EPISTLE

Ioh. Heid
feldius.

comfortable for vse, manifested by the Highest, for the sure blessednesse of all Gods children, without which, all men had perished eternally. Not to speake of the blessed Trinitie, the greatest of all mysteries, the three here meant, are three Vnions, or Couplings in one, of things in themselves most different.

The first is, the Vnion of the God-head to Manhood, in the person of Iesus Christ, whereby he is God and man, Immanuel, God with vs.

The second is, the Coupling of Motherhood and Virginitie in one woman, the blessed Marie, whereby her Sonne is called The Sonne of man.

The third is, the begetting of Sa-ving-faith, in the soule of sinfull man, whereby a sonne of Adam, becometh a childe of God, an heire of saluation.

The first, and third of these myste-ries, are ioyntlie declared by Paul, in these words: Great is the mysterie of godlinesse,

DEDICATORIE.

godlinesse; God was manifested ^{1.Tim.3.}
in the flesh. — Beleueed on in the ^{16.}
world.

The second was foretold by the Prophet *Isaiah: Behold a Virgine shall* ^{Isa. 7.14.}
conceiue and beare a Sonne.

These are comfortable secrets, which none fruitfully know but the Lords heritage, that are taught by his Spirit. These manifest how God is neare vnto vs, and dwelleth with vs, and in vs, as in his holy Tabernacle. These are the appointed means of our saluation and blessednes. These mysteries so high, and holy, must be sought into by humble and earnest prayer, with much reuerence of heart, by reading, hearing, and intenuie meditation; we must beleue them, and reioyce greatly in the sound and lasting consolation they bring vnto vs.

When man by his sinne was wofully fallen from God, and the blessednesse wher in he was set, and by his Aposta-

THE EPISTLE

sic, had cast himselfe and his posteritie
 into the state of damnation: then, euen
 then did God manifest his unspeake-
 able loue in restoring him againe in-
 to the fauour of his Creator, and to the
 hope of a greater blisse, then that
 which he had lost. It was agreeable to
 the Lords holynesse, for manifesting his
 mercy and iustice, that as man made
 the fault, so man should make the a-
 mends. But man alone could not do it,
 (the Creator onely could repaire the
 creature.) God therefore becometh man,
 that so he might thoroughly do it. And
 he was manifested in the flesh, (not for a
 small time, as he appeared to the Patri-
 arches,) but the second Person in Tri-
 nitie, The Word, euen the only be-
 gotten of the Father, was made flesh,
 and dwelt among vs, full of grace
 and truth. That man might be made
 partaker of the diuine nature, & enjoy
 eternall peace with God: The Captaine
 of our saluation tooke not on him-
 the

Iohn. I. 14.

DEDICATORIE.

the nature of Angels, but he tooke Heb. 2.16.
on him the seed of Abraham; in all
things it behoued him to be made
like his brethren, that he might be a
mercifull and faithfull High-priest,
in things pertaining to God, to make
Reconciliation for the sinnes of the
people. *This is the first, high, glorious,
and comfortable mysterie.*

*The second craueth of vs like holy
admiration and firme faith. will God
dwell in a Tabernacle? in a Temple?
or as Salomon saith: Wil God indeed 1.King.8.
dwell on the earth? will he that made 27.
the heauens, take flesh of the wombe of
a Virgine? haue her indeed to be his
mother, and yet she continue a pure and
vndefiled maide? Yes assuredly, & it is
a wonder without all example, and a
miraculous worke of him, that alone Psal.146.4.
worketh wonders. Motherhood and
virginitie meete in Marie, the
most blessed of women, & in her alone.
And hath correspondencie, so that ad-*

THE EPISTLE

mirable Creation in the beginning, where Eve, the mother of all living, was miraculously made out of the side of man alone: so of the wombe of a woman alone, was borne the holy Messiah, euen Iesus Christ our Lord, for the fulfilling of the Couenant of grace, which God made with man. The womans seede shall bruise the serpents head. This is the second secret, and high mysterie of Christian Religion.

The third wonder is, that faith and mans soule so meet, that man who is a sinfull sonne of Adam; by faith becometh a child of God, according as it is written: — Ye are all the children of God by faith in Christ Iesus.

Here we may take up Dauids words, and say: Lord, what is man, that thou takest knowledge of him, or the sonne of man, that thou makest account of him? The difficultie of sound beleeuing in the Messiah the Saviour of his elect, and the wonderfull mercy of

DEDICATORIE.

of God in that rare grace, will better appear, if we call to minde, how that euen in Paradise, man beleeued not God, (when he said, Thou shalt die the death:) and did beleue the diuel, (Ye shall not surely die.) Now that man is fallen from integrity, and captiued in Originall and Actuall sin, to beleue a promise of eternall life, that God will make him an heire of heauen, for Iesus sake, is aboue all humane learning, sense and reason. And this hope and confidence is onely in that little flocke, where Gods Spirit doth powerfully worke it. How few beleue, Isaiah complaineth:— Who hath beleued our report? and to whom is the arme of the Lord reuealed? How great a work of God, faith is, Paul witnesseth:— Who beleue according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. Certainlie as there was a darknesse in all Egypt, that

Gen. 2. 17.

Gen. 3. 4.

Isa. 53. 1.

Ephes. 1. 19

THE EPISTLE

Exod. 10.
22.

that might be felt: but all the children of Israel had light in their dwellings: Euen so all the chosen Israel of God now, haue Christ the light of the world dwelling in their hearts by faith. But the whole world of Hypocrites and vnbeleeuers, loue darknesse and abide in it for euermore.

Hereupon it followeth, that Iewes, Turkes, Pagans, Vnbeleeuers, and Hypocrites, who haue no communion by faith with the Sonne of God manifested in the flesh, abide vnder the curse and wrath of the Almighty. But the chosen litle flocke, to whom the mysteries of Christs kingdome are known, who soundly, and with all their heart, beleene in Iesus Christ the Son of God, conceived by the holy Ghost, borne of the virgine Mary: that he the promised Messiah, is their king, priest, and prophet, and by his obedience vnto death, hath wrought their full Redemption, and made their reconciliation with God:

DEDICATORIE.

God: these through faith in his blood, haue Christs righteousness imputed to them for the attaining of saluation; these haue a ioy glorious and unspeakable; these cleaue to God in true holines; and in the end, for this their Mediators sake, receiue a crowne of righteousness, and the blessednesse promised that lasteth euermore.

This little Treatise will so far lay open, & unfold these three profound mysteries, as may giue occasion to the well-minded readers, to make further search into so high, holy, and necessarie doctrines, as are primary pillars of true Religion.

And now, worthie Madame, in that I commend vnto you, my poore endeouours contained in this little booke, it is out of a good desire, to further you in the best things, to procure you some little helpe, so get greater increase of the chiefe blessings; to cast in my myte by writing also, to adde that way somewhat

THE EPISTLE

*what to your spirituall treasure, of
 knowledge, holinesse, and comfort,
 as one desirous to be thankfull to God
 for his manifold mercies to you, in that
 since your coming among vs, you make
 it daily euident, that you haue a hearty
 loue to true Religion; and take much
 comfort in the Ministry, and publike
 worship of God establisht: as also that
 by your good example, & blamelesse con-
 uersation, you grace your holy professi-
 on, going before many, in many Chri-
 stian duties. Assure your selfe, your
 careful labouring to grow in grace, and
 in the knowledge of our Lord Iesus
 Christ, will giue you an heauen vpon
 earth, and shall be your crowne in the
 day of the Lord: when all those that
 suffer their hearts to be stolen away
 from God and godlinesse, by excessive
 cares or pleasures of this world, shall
 haue their sorrowes come vpon them
 like armed men, and their end shall be
 fully miserable. Mind you it well, I pray
 you,*

DEDICATORIE.

you; Though a sinner do euill an ^{Eccle. 8. 12.}
hundred times, and his daies be pro-
longed, yet surely I know, that it
shall be well with them that feare
God, which feare before him. But
it shall not be well with the wicked,
neither shall he prolong his dayes,
which are as a shadow, because he
feareth not before God. Earnestly, &
constantly seeke after those lasting
ioyes, where is mirth without all mour-
ning, life without vexation; eternall
happinesse, by a blessed communion
with the eternall God, who wil be all in
all to them that loue him.

Passé ouer no day, wherein you call
not to minde, the many, sweete, free
blessings of the almighty, bestowed vp-
on you; but by them prouoke your selfe
to offer to him, the heartiest sacrifice of
thanksgiuing that you can attaine to,
accompanied with humble, faithfull, seruent
prayers, for increase of his best bles-
sings to you and yours; that your happi-
nesse

THE EPISTLE &c.

nesse begun here, may be continued eternally. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance, among all them which are sanctified. And the very God of peace sanctify you throughout, and I pray God, your whole spirit, and soule, and bodie, be preserved blamelesse, vnto the coming of our Lord Iesus Christ.

Amen.

Be thou faithfull vnto the death, and I will giue thee a crowne of life.

Reuelation 2. 10.

THE



THE BLESSEDNES
OF THE VIRGIN MARIE,
the Mother of our Lord
IESVS CHRIST.

LVKE 1. 28. 45.

Blessed art thou among women.

Blessed is she that beleeued.



THE holie Euangelist Luke 1. 28
Saint Luke, writing
the miraculous Incar-
nation of our Lord Ie-
sus Christ, that is, his
wonderfull *Conception* and Birth :
describeth the messenger that mani-
fested these glad tidings, to be the
Angell *Gabriel*; the woman that
should be mother to Iesus, by name
Marie, by condition a Virgin, affian-
ced

2 THE BLESSEDNES

ced to *Ioseph*, of the house of *David*; the place of their dwelling *Nazareth*, a towne of *Galile* in the land of *Iudæa*; the time, in the dayes of *Augustus Caesar*: the child to be conceived and borne of her, by name *Iesus*; by office and dignitie, a King over the house of *Jacob* for ever; by nature the Sonne of the eternall God; by speciall fauour, and in regard of his humane nature, the sonne of the Virgin *Marie*; conceived in her wombe, the holie Ghost coming vpon her, and the power of the Highest ouershadowing her, & she thrice by holy Oracle, assured, that she is exceedingly blessed.

The Virgin *Marie*, lineally descending from the royall Kings of *Israel*, found grace and fauour with God, was freely beloued of him, precious and honorable in his sight; had great honour put vpon her, was exceedingly blessed by Gods speciall

all loue to her; euen blessed aboue
all women.

*Maries blessednesse is
twofold.*

The first is singular and proper to
her selfe, a prerogatiue granted to
her alone, and neuer to any other
creature: euen to be the *Mother of
Iesus Christ* the Sauour of all the
Elect, the mother of *Emmanuel, God-
with-us*, euen God manifested in the
flesh. Thus saith *Gabriel* from hea-
uen, *Blessed art thou among women*, Luke 1.28
thus saith holy *Elizabeth* on earth:
*Blessed art thou among women, and
blessed is the fruite of thy wombe.*

The second is; that hauing ob-
tained like precious faith with the
Saints in the common saluation, she
with them, abiding in the truth of
Religion, did beleeue, and waite for
the promised *Messiah*, and her owne
saluation by him; as in her holy pro-
phetic

4 THE BLESSEDNES

- Luke 1.47. *phemie she acknowledgeth: My soule reioyceth in God my Sauiour.* She had also a peculiar proper holy faith, in a peculiar promise which was made to her alone, which was, *That the blessed seede, in whom all the families of the earth should be blessed, should be her seede;* that the Sonne of God would become her sonne, and be borne of her wombe; and of these, holy *Elizabeth*, the mother of *Iohn*
- Gen. 3.15. *Baptist, saith: Blessed is shee that be-*
- Luke 1.45. *leeued.*

Blessed art thou among all women.

The singular blessednesse and rare prerogative, that *Marie* at once is a maide and a mother, beareth a sonne, and is still a Virgine; is both a daughter of God, and a mother of the Sonne of God; is a wonder of wonders, a strange miracle, glorious and comfortable: not fruitfully be-
leeued

leeued of any but of them that are taught of God, who maketh knowne the mysteries of his kingdome to babes and little ones, according to the good pleasure of his wil: and this part of the sauing truth, he writeth in our hearts by his Spirit, and the manifestation of it is in his word, thus recorded by the Euangelist Saint Luke.

In the sixt moneth, the Angell Gabriel was sent from God, vnto a Citie of Galile named Nazareth, to a Virgine espoused to a man, whose name was Ioseph, of the house of Dauid, and the Virgins name was Marie, and the Angell came in vnto her and said; Haile, thou that art highly fauoured, the Lord is with thee: Blessed art thou among women. Thou hast found fauour with God, and behold, thou shalt conceiue in thy wombe, and bring forth a sonne, and call his name Iesus. He shall be great, and shall be called the Sonne of

6 THE BLESSEDNES

the Higheſt, and the Lord God ſhall
 giue vnto him the throne of his father
 Dauid, and he ſhall reigne ouer the
 houſe of Iacob for euer: and of his king-
 dome there ſhall be no end. Then ſaid
 Marieto the Angell, How ſhall this be,
 ſeing I know not a man? And the An-
 gell answered and ſaid vnto her: The
 holy Ghoſt ſhall come vpon thee, and the
 power of the Higheſt ſhall ouerſhadow
 thee: therefore alſo that holy thing,
 which ſhall be borne of thee, ſhall be cal-
 led the Sonne of God. And behold thy
 coſin Elizabeth, ſhe alſo hath conceived
 a ſonne in her old age, and this is the
 ſixt moneth wiſh her who was called
 barren: For with God nothing ſhall be
 vnpoffible. And Mary ſaid, Behold ſhe
 handmaide of the Lord, be it vnto mee
 according to thy word.

This moſt ioyfull wonder, that
 God will dwell with man, be man,
 be borne of a Virgine, is the firſt
 ſweete Propheſie, and gracious co-
 uenant,

uenant, that God made to man in
 Paradise. *The womans seed shall* Gen. 3.15.
bruise the serpents head: that is, Iesus
 Christ, the seede and sonne of the
 Virgine Marie, shall destroy the di-
 uell (that spake by the serpent) and
 his kingdome, and worke mans full
 deliuerance, and eternall blessed-
 nesse. This worke of God, so strange
 and glorious, is the fulfilling of the
 prophesie of *Isaiah: A Virgine shall* Isa. 7.14.
conceiue, and beare a sonne, and she shall
call his name Emmanuel; for in the ful-
 nes of time appointed by the Lord,
The word was made flesh, and dwelt a- Ioh. 1.14.
mong vs, full of grace and truth: euen
 he who is *holy, harmelesse, undefiled,* Heb. 7.26.
separate from sinners, and made higher
then the heauens. The holy God, that
 of old declared himselfe from aboue
 the *Mercie-seate* in the Tabernacle, Exod. 35.
 hath in these last dayes spoken vnto 22.
 vs by his Sonne, whom he hath ap- Heb. 1.2.
 pointed heire of all things, by whom

8 THE BLESSEDNES

also he made the 3 worlds.

Luk. 11. 37. This rare miracle, so wonderfull in the eyes of men & Angels, which had that due acclamation; *Blessed is the wombe that bare thee, and the paps that gaue thee sucke;* will more clearly appeare in the excellencie of it, if we compare ~~it with~~ the conceptions and birthes that the worthiest women euer had, ~~and~~ with this of the blessed Virgine *Marie*. And to begin with the ancientest:

Gen. 4. 1. EVA, the mother of vs all, when she had conceiued, and borne a son, thankfully acknowledged Gods loue therein, saying: *I haue obtained a man by the Lord.* Yet had she no comfort
 1. Ioh. 3. 12 of him, *For he was of that wicked one, and slue his brother:* but *Maries* ioy was sound, full, and lasting; for she did not onely obtaine a man of the
 Act. 4. 37. Lord, *but a man which is the Lord. The*
 5. 31. *holy childe Iesus. A Prince and Sauour,*
 1. Cor. 2. 8. *euen the Lord of glorie;* of whom not onely

onely *Elizabeth* a good woman, and *Gabriel* an holy Angell, gaue so honorable a testimonie: but euen God the Father from heauen, thus witnessed: *This is my welbeloued Sonne*, in *Mat. 3. 17.* whom I am well pleased; heare him, *17. 5.* *Peter* also auoucheth, that He receiued from God the Father, honour and glorie, when there came such a voice to him, from the excellent glorie, *This is my beloued Sonne in whom I am well pleased.* *2. Pet. 1. 17*

SARA, when she was ninetie yeares old, was made ioyfull with this comfortable promise of the Almighty: *I will blesse her, and will also* *Gen. 21. 6.* *giue thee a sonne of her, yea I will blesse her, and she shall be the mother of nations, Kings also of people shall come of her.* If *Sara* praise the Lord, saying: *God hath made me to reioyce*, all that heare, will reioyce with me: *I haue borne to Abraham, a sonne in his old age: much more may blessed Marie*

10 THE BLESSEDNES

- say, God hath made me to reioyce;
and from henceforth all generations
 Luk. 1.48. shall call me blessed; for he that is mightie hath done for me great things, and holy is his Name. For I haue borne a
 Reu. 17.14 sonne, who is King of Kings, and Lord of Lords. The Prince of peace,
 the increase of whose gouernment and
 Isa. 9.6. peace shall haue none end; he shall sit upon the throne of Dauid, and upon his kingdome to order it, and to establishe it with iudgement and with iustice, from henceforth and for euer. A King
 Iere. 23.5. shall reigne and prosper, and shall execute iudgement and iustice in the earth; in his dayes Iudah shall be saued, and Israel shall dwell safely, and this is the name whereby they shall call him: the Lord our righteousnesse. This King
 Rom. 15. shall reigne ouer the Gentiles, and in
 12. him shall the Gentiles trust. He shall
 Mat. 1. 21. save his people from their sinnes, and
 Reu. 1.5. make all his redeemed, Kings and Priests vnto God.

HANNA,

HANNA, the godly wife of *Elkana* was barren a long time; but when with earnest prayer and teares she had begged and obtained a sonne of God, euen *Samuel*, and giuen him to the Lord all the dayes of his life, and had brought him when he was weaned, to *Silo*, that he might appeare before the Lord, and there abide for euer: she praised God chearfully, *and reioyced in his saluation, and that the barren had borne.* 1.Sam.2.5. Now if this holy Prophetisse gaue praises to God, for such a worthy and gracious sonne, euen *faithfull Samuel the Lords Prophet*: 1.Sam.3.20. much more had the blessed Virgine cause to magnifie the Lord, that made her mother of such a sonne, as is both the greatest *Prophet*, and holiest *Priest*, that euer was.

Of this *Prophet* thus *Moses* writeth, and *Peter* reporteth: *A Prophet shall the Lord your God raise up vnto you,* Aet.3.23.

12 THE BLESSEDNES

- you, of your brethren like to me; him shall ye heare in all things, whatsoeuer he shall say vnto you: and it shall come to passe, that euery soule which will not heare that Prophet, shall be destroyed from among the people. He is the wis-*
- Ioh. 7. 46.** *dome of God, that spake as neuer man spake: He that maketh knowne to vs,*
- Ioh. 15. 15.** *all things that he heard of his Father:*
- Mat. 7. 29.** *He that taught with authoritie of a Lawgiuer; that with his gracious*
- Act. 10. 44.** *words giueth his Spirit, opening & powerfully bowing the heart; ma-*
- 2. Tim. 3. 15.** *king all his elect wise to saluation, through faith which is in Christ Iesus.*

This holiest **PRIEST** was after the

Heb. 5. 2. *order of Melchisedech, had compassion on the ignorant, and them that are out of the way. He in the daies of his flesh, offered vp prayers and supplications, with strong crying and teares, and was heard; — and became author of saluation to them that obey him. This most*

Heb. 7. 25. *holy, high **PRIEST**, is perfectly able*

to SAVE them that come to God by him, seeing he ever liueth. He is our REDEEMER, In whom we haue redemption through his blood. He is our RIGHTEOUSNES: By the obedience of one many shall be made righteous. He is our RECONCILER: When we were enemies, we were reconciled to God by the death of his Sonne. He is the MEDIATOR of the new Covenant: entred into heauen, now to appeare in the presence of God for vs. He is our ADVOCATE with the Father, and the propitiation for our sinnes; he is at the right hand of God, and maketh intercession for vs.

Ephes. 1. 7.

Rom. 5. 19.

10.

Heb. 12. 24

9. 24.

1. Ioh. 2. 2.

Rom. 8. 33

BATHSHEBA, the mother of King Salomon, had great cause to blesse God, that gaue her a sonne, so great, & so good; who gaue such honor vnto his mother, as is remēbred in the holy word, that The King rose up to meete her, and sate downe on his Throne, and he caused a seate to be set for

1. Kin. 2. 19

14 THE BLESSEDNES

for the Kings mother, and she sate at his right hand: But blessed Marie,

Rom. 14.

11.

Hcb. 1. 6.

Luk. 2. 51.

Ioh. 19. 25.

had a greater and better sonne, euen him, to whom all knees bow; euen him, of whom it is said, *Let all the Angels of God worship him.* This sonne did highly honour his mother. First in his subiection to her, for it is written, that he was obedient to her. Secondly, in his holy care for her, and that in his extreme anguish on the crosse.

There stode by the crosse of Iesus his mother, and when he saw her and the Disciple standing by, whom he loued: he saith vnto his mother, woman behold thy Sonne; then saith he to the Disciple: Behold thy mother; and from that houre, that Disciple tooke her vnto his owne home.

And whereas conformitie to Gods image, and sound holinesse, is a great part of true blessednesse; this most godly Virgine shewed forth singular and rare vertues: for being at a Mariage

Mariage with Christ at Cana in
 Galile: her *Love* and *Compassion* was
 made euident, when she spake to her
 sonne, *They haue no wine*; her meek- Ioh. 2. 3.
nesse, that kept silence when Christ
 rebuked her; also her *godlinesse*, in di-
 recting & perswading to that which
 is the summe of our duty, most a-
 greeable to that voice of God from
 heauen, *Heare him*: when she exhorted, Mat. 17. 5.
 saying: *Whatsoeuer he saith vn-* Iohn 2. 5.
to you, do it. She suffered much affli-
 ction for Christ, (and so was parta-
 ker of that dignity of the Saints, that
 both beleue in Christ and suffer for Phil. 1. 29.
 his sake:) both when she liued as an
 exile with him in Egypt; as also when Mat. 2. 14.
Simeons prophetic was fulfilled in
 his bitter passion: *A sword shall passe* Luk. 2. 35.
through thy soule. She persisted con-
 stantly in the profession of Religion,
 and continued in, and with the holy
 Church and assembly of the Saints,
 in all true holinesse: as it is said,
They

AA.1.14. *They all continued with one accord in prayer and supplication, with the women, and Mariethe mother of Iesus, and with his brethren. Thus it appeareth evidently, that she was a blessed mother, of a most blessed Sonne: euen blessed among, and about all women.*

*The first vse and fruite for
Confutation.*

II.7.14. We knowing and beleeuing the wonderfull conception and birth of our Lord Iesus Christ, do controll the madnesse, and confute the damnable heresies of all that impugne the two distinct natures of that one person *Immanuel*, (who is the Sonne of God eternally, and the sonne of *Marie*, borne of her wombe in the fulnesse of time, decreed before the world was made;) or that any way derogate from his Prophetickall, Priestly, or kingly offices, by which he

he wrought the saluation of his Church.

This doctrine soundly grounded on the word of God, refuteth the Iewes of this age, that yet waite for MESSIAH, who is already come in humilitie to redeeme his Saints, and will the second time come in glorie, Heb. 9. 28. to crowne them, and confound his foes; and will then *repay vengeance* 2. Thes. 1. 8 *to all them that know not God, and obey not the Gospell of our Lord Iesus Christ.*

Yea moreouer, As euery spirit that confesseth, that Iesus Christ is come in the flesh, is of God: so euery spirit, that confesseth not, that Iesus Christ 1. Ioh. 4. 2. is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye haue heard, that it should come, and euen now already is in the world. There is no other true Messiah, but Iesus Christ the Sonne of the virgine Marie, whose blessed mouth hath said:

18 THE BLESSEDNES

Iohn 8. 24. said: *Except ye beleuee that I am he, ye shall die in your sinnes.*

The second vse and fruite for confirmation.

Our holy faith and soundest comfort, are confirmed strongly in the ancient gracious Couenant of God made in Paradise, often renewed to the Patriarches and Church of the Iewes, accomplished when God was manifested in the flesh, & dwelt among vs, when Christ was borne of the Virgine Marie, as it is written:

Gal. 4. *In the fulnesse of time, God sent forth his Sonne, made of a woman, made vnder the Law, to redeeme them that were vnder the Law, that we might receiue the adoption of Sonnes. With the heart we do beleuee, and with the mouth we confesse, that Iesus Christ, conceived by the holy Ghost, borne of the Virgine Marie, is the Immanuel; (God with vs,) foretold by the Prophet Isaias; made like*

Rom. 10. 10.

like unto vs in all things, yet without *sinne*. Heb. 4.15. *Euen that Lambe of God, which* Joh 1.29. *taketh away the sinne of the world.* Euen he by whom all effectually called, *receiue the promise of eternall inheritance.* Heb. 9. 14. For be it, that we all were conceiued in sinne, and borne in iniquitie, and corrupted in all the parts of our soules and bodies: yet the Conception, Birth & whole nature of Christ our Sauour, was fully sanctified, by being vnited to his Godhead, and imputed to vs, so that the holinesse of *Iesus*, is a robe to couer all our sinfulnessse, and whereby we shall stand most gloriously in Gods sight, in the great day of the Lord. For as *Ester*, aduanced from low Ester 5. 3. estate to be a great *Queene*, had not this dignity put vpon her for her selfe alone, but also for the comfort of all her kinred, euen all the *Iewes*: so that the glorious *Messiah* was borne of the blessed Virgine *Marie*,

C

was

Rom. 10.
11.

was not her blessednesse alone, but redounded to the ioy, honour and saluation of all that beleue in him, be they Iewes or Gentiles.

Iudg. 9. 8.

This high, holy, and comfortable mysterie, why God would become man, to worke mans saluation, though it be greater then can be well expressed: yet let vs endeouour stammeringly to vtter what we haue learned therein. And as *Iotham* (in the booke of Iudges) vsed a parable to declare his mind more plainly, saying: *The trees went forth on a time, to annoint a king ouer them, & so forth:* So we desire without offence to vse a *Dialogue* or disputation, to see if this mysterie so profound may be better vnderstood, or leaue a deeper impression of so holy learning. Whē *Adam* (and in him all his posteritie) by disobedience had sinned against God, before he should receiue the doome of his iust damnation, sundrie

drie stood vp to pleade.

IUSTICE tooke the first place,
and with much vehemencie alled-
ged, that the righteousnesse of God
required, that vnlesse there were a ful
satisfaction made by man for mans
transgression, man must necessarily
die, and that eternally, for his sinne;
and that God could not be iust, if
any of his debts should passe vn-
satisfied. Infinite Iustice is wronged,
therefore must man endure infinite
torments. The most holy and iust
God hath spoken: *In the day thou* Gen. 3 17.
eat of the tree of the knowledge of
good and euill, thou shalt die the death.
Againe he hath said: *Cursed is euery* Deut. 27.
one that continueth not in all things, 26.
which are written in the booke of the
Law, to do them. Yea and againe: *The*
soule that sinneth shall die. Ezek. 18; 5.

TRUTH likewise stood vp and
said: My sentence must needs be, to
second & make good all that *Iustice*
C 2 hath

22 THE BLESSEDNES

hath spoken: for what God saith is true, all his words are as the faithfull witnesses in heauen, and *He will be knowne by executing of iudgement*: Be ye well assured, *God is not as man, that he should lie: hath he said and shall he not do it? and hath he spoken, and shall he not accomplish it?*

Psal. 9. 16.

Num. 23.

19.

MERCIE then put forth her voice, Giue me place also to stand for, and to witnesse, what is noted in the Scripture of truth. For though I may in no part derogate from *Iustice* or *Truth*, whose greatnesse I know and reuerence: yet know ye also, that *Mercie* will lose neither her right or preheminance, but will take first place of you both: for it is allotted by the word vnto me. It is first said,

Psal. 25. 8.

Gracious and (then) Righteous is the Lord. Yea let it be engrauen in pillars of marble, and written with letters of gold, and in the hearts of all the

Psal. 145. 3.

holy ones: *The Lord is gracious and mercifull,*

mercifull, slow to anger, and of great mercie. Yea I will auouch it confidently, that where there is one title of Gods Iustice, (He maketh not the wicked innocent;) there are seauen titles of his Mercie: Iehouah, Iehouah, Exod. 34. 6 strong, mercifull, and gracious, slow to anger, abounding in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinne. If Iustice say, man shall die: Mercie saith, he shall liue.

Eze. 16. 6.

PEACE then very mildly tooke part with *Mercie*, and said: Sister *Truth*, I blame thee not for speaking on *Iustice* side, for we haue learned that God is true in his *threatnings*, none will herein gainsay thee: but speake vnpartially, (as I well know thou wilt when it cometh to thy turne to speake againe:) is not God also as true in his holy *Couenants*, and all his sweete promises? But without more vrging thee, I will

24 THE BLESSEDNES

speake for vs both, and in the words of the holy Ghost. — *As I haue*

IIa. 54.9.

sworne, that the waters of Noah should no more go ouer the earth, so haue I sworne, that I would not be wroth with thee, nor rebuke thee; for the mountaines shall depart, and the hills shall be remooued, but my kindnesse shall not depart from thee, neither shall the Couenant of my peace be remooued, saith the Lord that hath mercie on thee. If rigor of Iustice should take such place, that man for his Sinne should eternally perish, then Mercie and Peace should be quite banished out of the earth. But I know assuredly,

Psal. 85.8.

That he will speake peace vnto his people, and to his Saints. The Lord will blesse his people with peace. Yea vnto man, & for man is giuen the Prince of peace.

IIa. 9.6.

WISDOME then (as best able to decide this controuerfie) tooke place and said: All of you haue spoken well,

well, and as becometh you; for God will make his Name glorious, in manifesting before men and Angels the holiness of his *Iustice, Truth, Mercie* and *Peace*. *Mercie* must be shewed, otherwise man cannot be saued; and yet God will not shew *Mercie* to violate or wrong his *Iustice*. There is a way found out by him whose name is *wonderfull* and *Counseller*, IIa. 9. 6. how to please you all, and to giue you full contentment, and to saue men from deserued damnation.

There is a law made by the most High, the *Iust* and *Mercifull* God, wherein it is thus enacted. — *If thy brother be impouerished, and sell him- selfe to a stranger by thee, after he is sold he may be bought out, ONE OF HIS BRETHREN may buy him out: — any of the KINRED of his flesh among his familie may REDEEME him.* Leuit. 23. 47.

According to the equity of this

C 4 law,